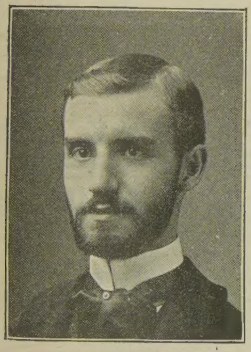
Volume XII AUGUST, 1899 No. 8

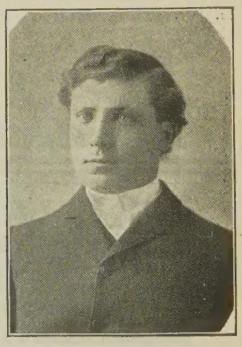
Of the Church—By the Church—For the Church

Luther League Review

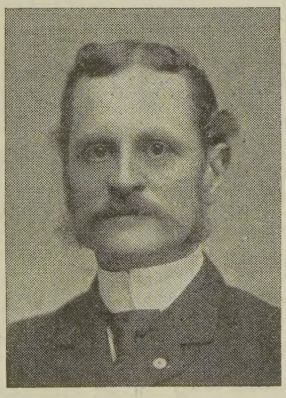
OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA



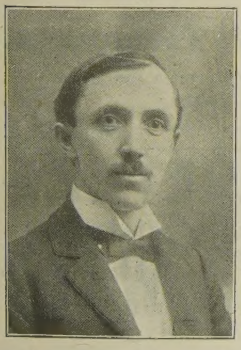
GEORGE D. BOSCHEN
Pres. New York State League



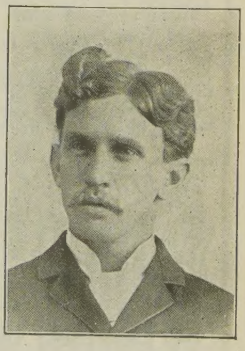
LUTHER M. KUHNS
Pres. Nebraska League



WILLIAM C. STOEVER
Pres. Pennsylvania League



A. E. RENN
Pres. Ohio League



C. O. SOLBERG
Pres. Illinois League

A Group of State League Presidents

CHURCH
Renovation and Redecoration.

Now is the time in which to discuss the question of the REDECORATION of the Church. Plans should be prepared, considered by the Church Committee and executed during the Summer Vacations, so that the work can be carried out and the Church can be ready for the opening in the Fall. Time is short in which to do this.

CORRESPONDENCE SOLICITED.
SEND FOR NEW ILLUSTRATED HAND BOOK.

J. & R. LAMB

No. 59 CARMINE STREET, NEW YORK.

A. B. FELGEMAKER
ERIE, PA.
CHURCH ORGANS
CATALOGUES, SPECIFICATIONS AND ESTIMATES FURNISHED
ESTABLISHED 1865.
CORRESPONDENCE SOLICITED

O. Müller. G. Abel.
Müller & Abel,
(Late of the ROOSEVELT ORGAN WORKS).
Telephone Call, 57 18th ST.
MANUFACTURERS OF
CHURCH, CHAMBER, CONCERT
ORGANS,
362 to 372 Second Avenue, Corner 21st St.,
New York.
Repairing and Tuning A SPECIALTY.

FLEISCHMANN'S
VEGETABLE COMPRESSED **YEAST**
HAS NO EQUAL

C. F. GENNERICH & CO.,
Wholesale Grocers,
Proprietors of the "Enterprise Brand" of Canned Goods.
49 Harrison St., New York.

LUETKE
ECCLESIASTICAL
Art Worker
—IN—
WOOD, METAL, MARBLE, GLASS DECORATION.
Can furnish best references of Lutheran Pastors.
10 E. 16th STREET, - - NEW YORK.

Of the Church—By the Church—For the Church

Luther League Review

The Old Organ Church

Organ Church, Rowan County, N. C.

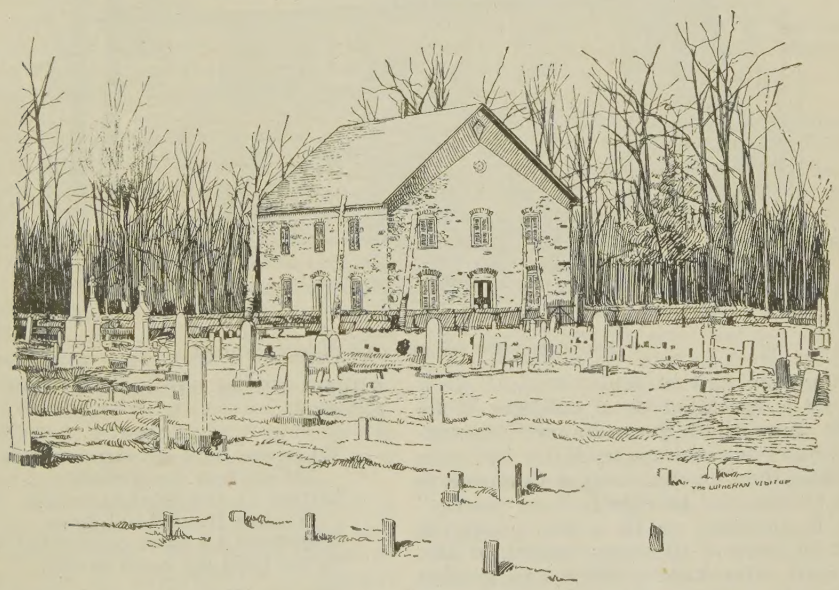
ONE of the three original mother Lutheran Churches of the South is the old Organ Church at Organ Church, Rowan County, N. C., illustrations of which are presented herewith through the kindness of the *Southern Lutheran*.

This congregation was organized not less than 130 years ago, and possibly more than 150. From the time of the coming of its first pastor, the Rev. Adolphus Nussman, until the present, a period of 125 years, it has been served by 14 different pastors and has never been vacant but one year.

Thousands upon thousands, it is impossible to tell how many, have been baptised, catechised and confirmed at this altar.

Many have gone from its fold out into the surrounding and more distant sections of city and country, so that to-day it is doubtful if there is a congregation of any denomination in all that part of the South that has not some of the descendants from old Organ Church numbered among its members.

The house of worship, constructed from rough uncut stone and shown in the illustration, is very much as it was when first finished more than 100 years ago. It was more than 20 years in construction, built by the early settlers "between crops," that is, at such intervals as they could spare from their avocation of farming, and for solidarity, symmetry, exactness and beauty is the wonder and admiration of all who behold it.



The congregation has in its possession the first and every baptismal and communion vessel ever used by them.

When the house was erected there was

built in with it a pipe organ, perhaps the first ever built in the United States; at any rate, the first organ of any kind built or used in any church in North Carolina. Hence the popular name of Organ Church. The real name is Zion.

The old organ has long since disappeared, but the name continues a reminder of what has been.

At present there are about 340 members, of whom the Rev. Geo. H. Cox is pastor.

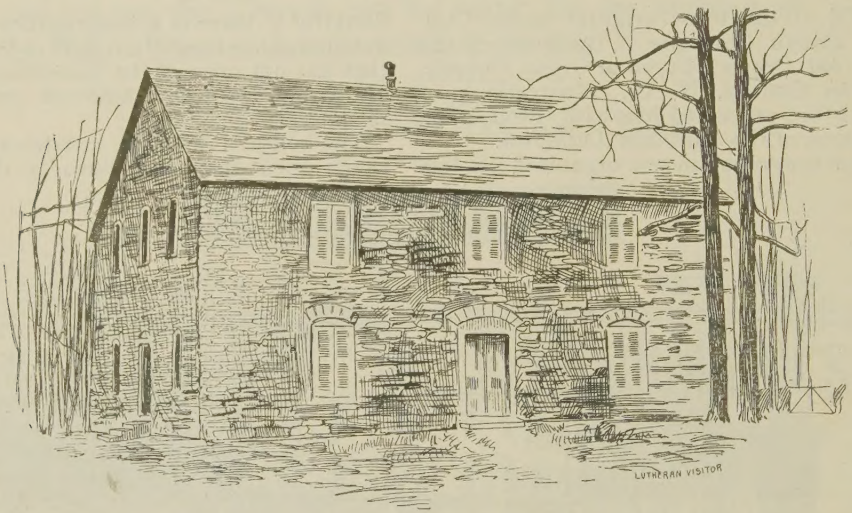
The Secret of Success

The late Congressman Dingley was asked on one occasion the secret of success in Congress, and in reply, said: "If a man be a specialist on a subject; if he knows more than the ordinary Congressman knows or can hope to learn by mere dabbling, then he can compel Congress to listen to him, and he rises to be a power." Here is summed up in a few words the secret of success in every branch of life. The man who knows some one subject thoroughly and has the power to impart his knowledge or to apply it practically is the man who is successful. This is the day of the specialist.—*Exchange.*

"A Penny a Week and a Prayer"

How many have read that sweet little story of the two poor children who filled their mission box to overflowing with the fruits of their loving service? The girl earned ten pennies by taking care of a neighbor's baby, and the boy (who being a cripple was unable to earn any money) saying he would "put in the prayers." Surely there are none of us Juniors so poor but we can give a "penny a week and a prayer" to those who live in darkness and in the shadow of death, and who are waiting for us to send them the light and give them the tidings of great joy! We cannot all go ourselves to be glad messengers, but we can do our share toward sending those who are not only able and willing, but anxious to go.

Did you ever think, dear Juniors, that when Jesus said, "Go ye into all the world and preach the Gospel," He meant you? We forget this too often in our nice happy homes, and let the poor heathen die without lifting our hand to save them — *Selected.*



ANOTHER VIEW OF THE OLD ORGAN CHURCH

When the Lord me sorrow sends
Let me bear it patiently;
Lifting up the heart in prayer,
Comfort He will not deny.
Therefore, let there come what will,
In the Lord my heart is still.

Though the heart is often weak,
In despair and all forlorn;
When in days of utmost pain
Not a day of joy will dawn;
Tell it: Let there come what will
In the Lord all pain is still.

So I pray, oh. Lord. my God,
That my faith and hope may stand;
Then no care I know, nor need,
Guided ever by Thy hand.
Therefore, let there come what will,
In the Lord my heart is still.

(The above hymn was composed by the old Emperor of Germany, was almost daily repeated by him and was said to be great encouragement in the midst of his onerous official duties.)

Heart Study

By Rev. S. G. Weiskotten

INTROSPECTION is undoubtedly one of the great needs of our time. This active, practical age pays all too little heed to the injunction of God's word, "examine yourselves" The art of meditation is a forgotten one. By not a few it is altogether despised as useless and even harmful. Yet to know one's self is so necessary if a man would be his best and come to his right relation to his God and his fellow men.

Only as he earnestly, prayerfully, conscientiously examines his heart and its inmost motives and purposes, powers and weaknesses, can he possibly come to know the true meanings and measurements of his life.

Therefore how good is it to take time to be alone with God and your own heart. In the light of God's word and God's presence how great are its revelations of a man to himself. From such a study the earnest soul comes back with the prayer, "More of Thee, O Christ; more of Thee." Infidelity and skepticism are impossible to the man who thus prayerfully studies his own heart.

It is the lack of this honest heart searching in the light of God's word which produces the self deceiving, heartless, hopeless view of life and death advocated by the Ingersoll type of men. Its self deception is evident, in that it claims to be seeking for the truth and yet refuses that light which alone can reveal truth in its beauty and fullness. All the details of the last scenes and rites connected with the death and cremation of Ingersoll impress us deeply with the awful gloom of infidelity. How different, how infinitely more is life to the Christian believer who rejoices in a risen and ascended Lord and Saviour.

Again, how superficial, how flippant is the Ingersoll view of life—this grand and glorious gift of God. The whole career of this man was so superficial, so flippant that everywhere men spoke of him as "Bob" Ingersoll. He knew nothing of those great measurements of life which caused the great Apostle Paul to cry out as his own heart grasped the glory of them: "For this cause I bow my knees unto the Father of our Lord Jesus Christ. . . . That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and hight, and to know the love of Christ, which passeth all knowledge, that ye might be filled with all the fullness of God."

Beside these words of Paul place the pitiful philosophy (?) of Ingersoll:

> "We ask, yet nothing seems to know;
> We cry in vain.
> There is 'no master of the show'
> Who will explain,
> Or from the future tear the mask;
> And yet we dream, and still we ask."

Or compare the following words of the two men, one the opponent, the other the advocate of Christianity. Says Ingersoll: "Every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will at its close become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death." Writes Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown. I long to depart and be with Christ."

Again we quote the two, the unbeliever saying: "Life is a narrow vale between the narrow peaks of two eternities. We strive in vain to look beyond the hights. We cry aloud, and the only answer is the echo of our wailing" Then we listen to the ringing words of the apostle: "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall separate us from the love of God?" &c., to the end of that glorious eighth chapter of Romans. Or once again we hear the scoffer saying: "Whether in midsea or among the breakers of the farther shore a wreck must mark at last the end of each and all." Taking to hand our precious Bible we read: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is."

How glorious, how soul satisfying, is the old gospel of the Cross.

It is well for us therefore as young Christians to "examine ourselves, whether we be in the faith," and whether we can say, as every Christian ought to, "We *know* that we have passed from death unto life." "The Spirit beareth witness with our Spirit that we *are* the children of

God." "And hereby we *know* that He abideth in us by the Spirit which He hath given us."

A positive Christianity is the great need of the hour, and it behooves us as young Christians and young Lutherans to *know* the truth and not to go stumbling through life amid dim guesses.

Christian Endeavor Convention

AT Detroit, from July 5 to 10 the eighteenth international Christian Endeavor convention was held. The meetings were well attended and enthusiastic. The secretary reported an increase of 100,000 members during the year.

The Lutheran rally in connection with the convention was held Thursday afternoon, July 6, from 2 to 4 o'clock, in the Westminster Presbyterian Church, none of the Lutheran churches of the city (all of them of the Missouri and Ohio Synods) having been offered to the committee.

This rally was attended by about 150 delegates, 27 of whom were pastors, and was pronounced to be the best rally yet held at an international convention.

The rally was presided over by Rev. M. F. Troxell, D.D., of Springfield, Ill., and Rev. E. Lee Fleck, Dayton, Ohio, was secretary. Rev. M. L. Snyder, a missionary of the General Synod Home Mission Board, who is about to organize a new English mission, welcomed the delegates. Rev. M. Rhodes, D.D., of St. Louis presented the greetings of the United Society, of which he is a trustee, in a speech on "Our Larger Fellowship." Rev. Dr. Butler of Washington, D. C., spoke on "The Lutheran and Citizenship." Other topics were "The Lutheran and the Bible," "The Lutheran and History." The programme—printed in red, white and blue—had on the last page the face of Martin Luther surrounded by the Luther dates, 1483-1517, and the Endeavor dates, 1881-1899.

Secretary Baer, in making his annual report, which showed a total now of over 55,000 societies and 3,500,000 members of Christian Endeavor the world over, gave credit to a Lutheran society for having raised the largest amount of money for the mission work of its church of any individual society in the whole organization.

The following were elected officers of the National Christian Endeavor Union of the Lutheran Church: Pres., Rev. M. F. Troxell, D.D., Springfield, Ill.; vice-pres., Rev. John Weidley, Pittsburgh, Pa.; sec. and treas., Rev. E. Lee Fleck, Dayton, Ohio. The next convention will be in London in 1900.

Book Reviews

THE THEOLOGY OF THE NEW TESTAMENT By George Barker Stevens, Ph D., D D., Prof of Systematic Theology in Yale University Pp 617. Charles Scribner's Sons, New York $2 50 net.

There has long been the need of a modern book on this subject by an American theologian thoroughly acquainted with the study. Probably nobody better than Professor Stevens could have been chosen to write this volume which belongs to the International Theological Library. His former publications on the theology of John and that of Paul revealed his fitness. We find here also, as in those works, the same clear statement of differences on disputed questions, the same definite assertion of his own conclusions with reasons, the same conservative tendency in his theology. It could not be expected that the reviewer would agree in every instance. Above all do we object to such a method of division as is used. There cannot be a different teaching of Jesus in the Gospel of John from that which is contained in the synoptic gospels. Neither is it just to present the teaching of the Apostles separately in a volume on New Testament theology; there must be a division in which to present the common teaching of all the Apostles. We need emphasis on the progressive steps of the Holy Spirit's revelation in the Scriptures more than on individual Apostles' statements of God's general truth. The book is, however, one which every minister and student will do well to buy and study.

ECHOES AND OTHER POEMS. By E. A. Wingard, D.D., Pastor of St. Paul's Luth. Church, Columbia, S. C. Lutheran Publication Board, Newberry, S. C. Pp. 169.

"Echoes" is a poem of some length, reciting the glories of the South, commenting upon slavery, revealing the present feeling of the best Southern folks as against the North, including something autobiographical from the author. We could not avoid the conclusion that a portion of the biography might to advantage have been omitted, say sections XIII and XIV. The other poems are brief and varied in character, including a number prepared for special occasions; these, as usual, by no means measure up to the poet's otherwise manifest genius and beautiful imagery. A collection of religious poems, fitting many Sundays of the church year, are better. "Echoes" is by far the best of all and is at times bewitching in its beauty. Throughout the earnest religious spirit is inspiring, helpful; it is withal a spirit that has been nourished by the strong, optimistic Lutheran theology. We hope that Dr. Wingard will publish more heartfelt, deeply studied poems like "Echoes."

A Leaguer's Trip to the Holy Land

By E. K. Snell

WHEN landing at Naples on the morning of March 16, 1898, our party passed the custom house officials very easily and in short order, owing to our willingness, with open satchels, to assure them we had neither spirits nor tobacco, about the entrance of which two commodities they are very strict.

We drove about six hours, taking in some of the principal streets of this picturesque Italian city, along some wide streets with stately and palatial buildings, as well as through the narrow, quaint and winding streets or alleys, tall buildings, with the overhanging balconies on either side almost touching each other, forming a canopy above our heads. Most of these buildings are tenement houses, crowded with occupants to their utmost capacity, and without yards or ground surrounding them.

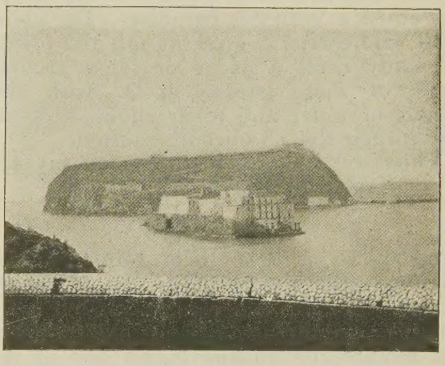
Some portions of the city are very dirty, even filthy, like a great many of the inhabitants, but in other parts are found those who are perfectly clean, genteel and displaying a refined taste in manner, dress and customs.

Seven of our party remained in Naples for three extra days, securing comfortable quarters at the Hotel Vesuvius, located in the northern part of the city, close to the Villa Nazionale, one of the parks, fronting on the bay. A great many of the business streets, and especially around the quay, are paved with blocks cut from the lava of Vesuvius.

In 1891 the writer visited Naples during the month of August, and in this warm season he found many of the inhabitants living in the slum streets of the city, in the midst of filth and dirt, naked children running the streets, women sitting on the sidewalks arranging their toilets and at the same time cooking their scanty meals on the small stoves beside them, using charcoal for fuel. Some make a living by having a public kitchen on the sidewalk, where they prepare food, such as it is; small bits of meat on skews or sticks roasted over a little charcoal fire, together with vegetables and other accompaniments, which are kept heated until customers come along and for a few centimes buy a morsel which they call a meal.

The city is literally infested with mendicants, regular professional beggars, who pounce upon American tourists like birds of prey upon a newly discovered carcass, and in many cases can be driven away only by pretended force or harshness. Many of them are no doubt very poor, while others make it a profession. The condition and appearance of some is sufficient to arouse sympathy, but as soon as one receives a dozen more flock around and follow the giver.

The customs and habits of the people are so different from our American ideas as to amaze one. Along some street, perchance, is stretched out on the hard sidewalk some miserable fellow clad in rags, enjoying a good sleep in the broiling sun, while children play innocently around him in the dirt unmindful of his presence, and others are offering their wares of trinkets made from lava, &c. In the midst of all this confusion will be seen numerous priests, monks and friars, with their long gowns and girdled robes, passing to and fro. There comes a milkman driving a cow,



GULF OF PUTEOLI, WITH DISTANT VIEW OF TOWN

sometimes two or three, with the old fashioned cow bell around her neck. From the animal he draws the milk, fresh and unadulterated, into the little vessel handed him by his customer.

Many of the streets are well supplied with street cars drawn by horses. Long lines of tracks run into the suburbs of the city and along the northern part of the bay. These cars are divided into compartments to accommodate the different classes of passengers, who are charged different rates or fares.

A long drive of some 5 or 6 miles north of the city, over, around or through Posolipo Hill, gives a fine view of the Gulf or Bay of Pozzuoli and distant view of the town by the same name (as shown in the picture), or what may be more familiar, Puteoli, where St. Paul landed while on his way as a prisoner to Rome after

that memorable shipwreck near the Island of Malta or Melita (Acts 28).

Several tunnels or grottoes have been cut through this hill of Posolipo, which is composed of soft sand rock, with excellent carriage roadbeds, and one has the street cars running through it. The more ancient of these grottoes was constructed under Roman jurisdiction, probably during the reign of Augustus. Its length is about 2,500 feet; hight at entrance, 75 to 80 feet, toward center of interior varying from 25 to 50 feet; width, from 20 to 30 feet; at present always lighted with gas. Close to the entrance on the Naples side of the hill is an ancient tomb or monument erected in memory of the poet Virgil.

Beyond the hill of Posolipo, or north of it, an extensive valley opens to view, with flat lowlands, the soil very rich and productive, covered with the choicest vegetables; fruit trees of endless variety are in bloom, and in March, when we were there, presented a veritable paradise. The plentiful wild cactus is growing tall and forms in many cases a hedge or fence around some of these garden spots, with the stately oleander and other choice flowers doing their share in ornamentation.

Thus we may truly repeat the saying, "See Naples and die."

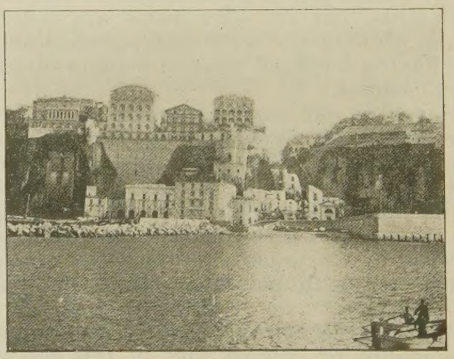
A Visit to Capri

About 20 miles south of Naples, at the extreme outer waters of the bay, is located Capri ("island of goats"), which is a small mountainous island of oblong form. Its picturesque outline forms one of the most charming points of view of the Bay of Naples. It is about 10 or 12 miles in circumference. To one standing on the quay in the city and looking south toward the island as it apparently rises abruptly out of the water the profile view is grand, and the contour of a part of it shows a huge military saddle. The highest point is the Monte Solaro on the west side, 1920 feet above the sea level; toward the east huge cliffs, about 900 feet in hight, rise abruptly from the sea. Boats can land safely at two places only, such is the ruggedness of its shores. The island, which contains about 5,000 inhabitants and two small towns, Capri and Anacapri, yields fruit, oil, and excellent red and white wines in abundance. In and around the towns the orange, lemon and fig trees thrive as well as the grapevine, while on the sloping hillside, terraced, the olive trees are set in rows, producing their annual crops, thus adding to the income of the inhabitants.

Capri was a celebrated place in the times of Augustus and Tiberius, and ruins of Roman baths and aqueducts and of the 12 grand villas or palaces built in honor of the 12 chief deities by the Emperor Tiberius, who passed the last ten years of his life here, are found at this day.

While in Naples we visited the famous Blue Grotto, on the north side of the island. The morning was clear, bright, sunny, calm and cheerful, such as is necessary to make a successful and satisfactory visit to the grotto. Shoud the weather be stormy, and especially the wind driving from the south or east, the rough sea and the high rolling waves make the entrance to the grotto impossible.

At Sorrento we stop for passengers. It is located on the peninsula projecting from the mainland which forms the southern cove of the Bay of Naples and dividing it from the Gulf of Salerno south of it, and is several hundred feet above the bay, divided by



SORRENTO, ON BAY OF NAPLES.

several wild and deep gorges and ravines. Many of the surrounding gardens and elevated plains are covered with the growth of orange groves and vineyards. Two hours and a half after leaving Naples we approach the high cliffs of the island and sail along the rocky shore in a sea rich in red coral and on the surface of the water swarm gaily colored sea stars and jelly fish, the waters showing a beautiful tint of azure blue. Our steamer anchored several hundred yards distant from the rocky highness and the Blue Grotto at the water's edge. Numerous small rowboats, each manned, came to meet us and take us into the grotto, only three passengers besides the oarsman being allowed in each boat. Only one boat can enter at a time, owing to the size of the entrance, which is archlike in shape, about 6 feet wide and

3 feet in hight above the level of the water. The occupants of the boat must lie down on entering so as not to strike their heads against the rocky vault above them. Immediately after entering the roof and sides rise and widen gradually to 40 or 50 feet in hight and stretch out in different chapels or grottoes. Its greatest length is 175 feet and greatest width about 100 feet. Several dozen boats soon gather inside of the grotto, with some of the occupants singing and others calling to each other in various tones and languages. The sound of the song and merriment reverberating and echoing from side to side is very weird. The bright clear sun at midday, as it is shining on the beautiful blue waters immediately outside of the entrance, casts its reflection through the little aperture on the surface of the water inside the grotto, and as the boats and oars disturb the waters and cause the ripples to throw their reflection of a beautiful vitriol blue against the canopy of natural rock above us, displays as it were lurid moving phantoms. One by one our boats again emerge from the grotto and return to steamer, and by 1 o'clock we landed at the town of Capri a short distance from the grotto, where we dined at the Hotel Bristol, although we found it necessary to bargain for our meal. We were all promptly assigned to a table on the second story of a beautiful veranda overlooking the sea, with orange and lemon groves all around us bearing ripe fruit. Presently a waiter came and asked, "Will you have some oysters?" (In broken English, but we could understand him very well.) "Of course we will," was the reply.

Christian Culture*

IT is the object of the various Leagues to "quicken in their members a clearer consciousness of Christian faith by encouraging them to systematic study of God's word and the faithful use of the ministrations of the Church, by stimulating them in public exercises suited to their standing and estate, by directing them in thoughtful investigation of the history, doctrines and usages of the Lutheran Church, thereby fostering a spirit of intelligent loyalty toward her and her institutions; to promote among them practical life by enlisting their active interest in the various departments of congregational work, by securing their co operation in carrying out the recommendations of Conference, Synod and General Body, by effecting social relations becoming those who are of the household of faith."

First and highest and above all else rises the work done by the Christian Culture Committee. And what is Christian culture? It is the bringing of the religion of Christ out of the closet and sanctuary and creed into our daily lives of toil, temptation and care. Perhaps none of us get the best we might from our relation to Christ. Few of us, if any, live as well as we believe. The helps that are put into our hands we do not use. The comforts that religion gives do not comfort us in sorrow. Many of us think of Christianity as a system of doctrine and worship only and too little as a life. What one thinks about life, what conception he has of that strange thing called existence—particularly what he thinks of his own individual life—is a most vital matter. Life is noble or ignoble, glorious or groveling, just as right or wrong conception is cherished in the heart. No man builds higher or better than his plans. What is a Christian life? We are accustomed to say that it is a life redeemed by Christ's death. More closely defined it is a life taken up out of the ruin of sin and attached to the life of Christ. We live only in Him. We have nothing and we are nothing which we do not receive from Him. Life is a sacred burden. It is no light and easy thing so to live as to fulfill the end for which we were created and redeemed. Life is no mere play. Every moment of it is intensely real and charged with eternal responsibility. We have only successfully acquired the art of living Christian lives when we have learned to apply the principles of religion and enjoy its help and comfort in our daily life. It is easy to join in devotional exercises, to quote promises, but there are many who do these things whose religion utterly fails them in the very places and at the very times when it ought to prove their staff and stay. All of us must go out from the sweet services of the Sabbath into a week of very real and very prosaic life. We must mingle with people who are not angels. Many a young Christian must mingle with those who do not love Christ. The problem is to live a beautiful Christian life in the face of all these hindrances.

Over all the Church the prevalent

*Read at the convention of Reading Central L. L. by Miss Minnie E. Miller, Grace Luther League, Reading, Pa.

tendency on the part of the lay members is to shrink from the exercise of their gifts in the Master's work. And the plea is unfitness, want of ability. Classes go untaught in many a school and there are thousands of children that ought to be gathered in and trained. Meanwhile there are large numbers of Christian men and women in the churches with abundant ability for such service, but who shrink from it and try to satisfy their own uneasy consciences by pleading unfitness for the delicate duties. There are urgent necessities for work in every line of Christian enterprise, but amid all these opportunities for usefulness gifted men and women sit with folded hands. It is because they are unconscious of their power. They do not believe they have ability to do the things that need be done. So they fold their talent away and bury it, and think that they have acted in the line of beautiful and commendable humility. It does not occur to them that they have grievously sinned. The talent may be small, so small that it scarcely seems to matter whether it is used or not so far as its impression on the world or on other lives is concerned, and yet we can never know what is small or what is great in this life, in which every cause starts consequences that sweep into eternity. There is not a gift so small that it is not wanted to make the work of the church complete. There is not one so small but that its hiding way leaves some life unblessed. There is not one so small, so insignificant, that it may not start a wave of influence which shall roll on over the sea of human life until it breaks on the shores of eternity.

In order to accomplish some of these results we have the Christian Culture Committee in our Leagues. "But," you say, "how, by what means, what is the particular portion of work allotted to them, what methods do they employ, how do they proceed?"

Let me tell you of such a committee which I happen to know. This committee assumes entire charge of the service held every Sunday evening previous to the regular church service. The Luther League Topics are used and the form of service printed there is followed, although not strictly adhered to, more music and an extra reading being introduced. The committee consists of 14 members; four take charge of the topics, four of the extra reading and psalms, and six have charge of the music. Those who have charge of the topics select a leader for the evening and the two, three or four persons to take the various parts of the topics for discussion. Those who attend to the reading matter select what is known as the extra reading, something brief and concise, something that may be remembered throughout the week. They have read the Augsburg Confession with explanations, several pamphlets from the reading course and at present are reading a book called "Week Day Religion." Under this head also comes the selecting of the psalms appropriate to the topic, the lesson or the day, but only those which are found in the church book, so that all may join, and they are read responsively. Those who have charge of the music select all the hymns or any extra music that can be used or may be desired. When the sub-committees have attended to their duties they meet as the Christian Culture Committee, combine their work, and the result is that the services for 13 Sundays have been arranged and everything moves smoothly along until the new topics arrive and bring with them the same duties.

It is not until a topic has been assigned to you that you realize how little you know about the subject and how much study and search for information is necessary before you are able to write and deliver an essay on the subject assigned. Will you tell me that after you have accomplished this you have learned nothing? It is simply impossible. That subject will have become impressed upon your memory and you will never forget it. When the efforts of several people are combined, interspersed with music, psalms and prayers, the result is an hour well spent each Sunday, the effect of which goes with you into eternity.

Reading Course Pamphlets

There still remain a few copies of the address delivered at the last national convention on "The Luther League Reading Course" by Rev. W. L. Hunton, Ph.D. It will prove very helpful to those who wish to awaken an interest in Lutheran literature or to begin the study of the books of the reading course. This address was published at request of the National Committee and will be furnished as long as the supply lasts at the mere cost of mailing, which in quantities of 25 or more is about four for 1 cent. Orders should be sent to the author at 422 South River street, Wilkes Barre, Pa., and should not exceed the number of active members in the individual league or the number of delegates who may be expected at a convention where it may be desired to distribute them.

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Topic for August 27.
Thirteenth week after Trinity.

The Reward of Life

(Luke XII. 31-38)

Themes for Papers.—"The Place of Reward in God's Kingdom."—"The Conditions of Reward."—"What are the Rewards?"—"Practical Lessons."

1. The Place of Reward in the Kingdom of God is to serve in a measure as an incentive to faithful, earnest endeavor in this Christian life; but far more to fix our hearts on heavenly things, to exhibit the marvelous grace of God and to express His love. The Christian life is not the reward—not the forgiveness of sins, not the favor of the Father; these are free gifts of grace. The reward is a free gift also, bestowed for the faithful use of the life imparted through faith. Wonderful how it is all God's gift. When He gives in the Kingdom He gives sorrow for sin, gives faith, gives pardon, gives a new heart, gives desire to serve and power to serve, and then gives a reward for the service, for which He gave the spirit and the qualification! That is God in His grace!

2. Among those that are saved not all will receive or do receive the same reward. It depends on the use which each one makes of the spiritual life and spiritual possibilities with which he is endowed. The rewards are not arbitrarily given. He that hides his talent in a napkin gets none. The watchful, patient, unselfish, faithful spirit, employing to the utmost its gifts and opportunities, grows in the exercise and finds in such use of the divine life the highest joy, the truest reward here, and hereafter will receive the treasure laid up in the heavens.

3. As already suggested, these rewards consist not only of the future, eternal gifts, the "crown" of which Paul speaks, the feast at which the servants shall sit while the Master girds Himself and serves, the Heaven of the blest—but also, besides the reward, in the guaranteed food and raiment, the present joys and precious blessedness of the Christian life.

4. There are so many questions for ourselves from all this. Is the love of God revealed in this plan of gracious reward a real and precious truth to us? Are our minds heavenly, our richest treasures those on high? What use are we making of our gifts? Are we faithful in seeking the utmost increase for His glory through our lives? Do we realize the present rewards? Is the life in Christ each day, in joy and trial, a life full of rewards? Let us never forget the peace and blessedness which are our promised privilege for every day!

Topic for September 3.
Fourteenth week after Trinity.

The Fruitless Fig Tree

(Luke XIII. 1-9.)

Themes for Papers.—1. "The Problem of Suffering."—2. "What is a Fig Tree For?"—3. "The Patience of the Vineyard Keeper."—4. "'This Year Also.'"—5. "Practical Lessons."

1. The problem of suffering—so constant and so perplexing a problem—has a gleam of light thrown on it in the first verse of this lesson. Incomprehensible as this problem is, yet it is good to know that the coming of suffering does not mean that the sufferer is peculiarly a sinner. That was the common error of the Jews and is deplorably common among men who bear the name of Christians. "I don't see why I am so tried—I'm not worse than many who have no such sorrows." "There must be a curse upon me." Such are the words we so often hear from those who are called to endure hardness as good soldiers of Jesus Christ! But if we are in Him, peculiar trial means peculiar blessing. Not those whom He curses, but those whom He loves, He chastens. What sort of a faith is that which trusts God in the daylight but not in the dark? If you are unrepentant trial is God's bridle to bring you back to Him (Ps. 32). If you are His trial is the pledge of future glory.

2. A fig tree exists for the bearing of figs. If it does not bear figs it fails of an excuse for living and for being called a fig tree. And in this parable the application is plain. The Christian is the fig tree and the Christian is such not merely for His own sake but chiefly to bear fruit for his fellow men and for the glory of God. The Master of the vineyard looks upon him again and again to see what fruit he bears. If he has none he is a failure as a Christian and may expect the sentence of excision any day. "Every branch that beareth not fruit he taketh away," our Lord says in a similar figure (John 15:2). Where are your figs? Is there nothing but leaves? The demand is strenuous and insistent. Test your Christian life by this

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review Box 138, Washington, D. C.

standard ! Be honest, searching and just. What do you find of fruit ? What will the Master say ?

3. Ah, to comfort us as we ask such questions of our hearts, not to encourage slothfulness, do we learn this lesson of the patience of the master of the vineyard and of his vine dresser. Three years the master had sought fruit. How many years has He sought it in your life ? And found none ! His patience had lasted long. Is it any wonder that he cared no longer to give place in his vineyard to this sham fig tree—this thing of leaves, yet fruitless ? And as He seeks fruit in our lives, shall we expect Him to go on forever satisfied or indifferent that we have " profession without possession "—leaves, but no fruit ? Is it not nearly time for Him to say, " Cut it down ! "

4. Yet a voice pleads for it. Just as a voice or many voices plead for you. " Lord, let it alone this year also." Your pastor has noticed your uselessness in the church or the uselessness of some young person or older one beside you, and has feared for you. You do not know how often he has plead, " Lord, this year also ! " Not yet, not yet ! And will this year be also a year of fruitlessness, or will all the added care, the continued digging and enriching with word and sacrament, public and private application and supplication, will this added year of patient waiting and looking for fruit be crowned with the joy of harvest ? It is for you to say. And even if there be some fruit already in your life, shall it not be your prayer " this year also " that " much fruit," " more fruit," may be brought in grateful offering to the loving Lord of the Harvest ?

Topic for September 10.

Fifteenth week after Trinity.

The Pearl of Great Price

(Matt. XIII. 42-52.)

Themes for Papers. — 1. " The Two Parables Contrasted."—2. " The Wise Merchant." — 3. " The Pearl of Great Price."—4. " Entire Consecration."

1. The paper on the first theme has abundant material suggested in the topic. Let the writer of it enlarge upon the principal point of contrast and narrate at sufficient length the illustrative incidents.

2. The wise merchant is he who seeks and deals in the very best things of his department of trade. In business it is an immense advantage for a man to have the reputation of providing always the highest class of goods. How much more when the man is seeking something not to sell to others but to minister to his own life's fullness. The wise merchant is he who barters brain and brawn, all that is best in him, for nothing low or mean. The expenditure of life, energy, thought, ambition for aught less worthy than the hightest things is folly. Oh, the blessed influence on a young life of having chosen the noblest ideal ! Oh, the economy of counting all things but dross and waste which do not profit for eternity ! Of willingly selling all to buy the richest, worthiest possessions.

3. But this means nothing else than that the life is wasted which is not utterly devoted to Christ. To have all but Christ is to have nothing ! To have naught save Christ is to have all things. " That I may win Christ and be found in him, not having my own righteousness, but the righteousness which is by faith of Christ." Paul was a wise merchant. Show from this passage (Phil. 3: 9) and context and from his life how fully he gave up all for Christ. If it is wise to choose the noblest ideal and devote every energy and every possession to attaining it, then only the Christian, the true, earnest Christian, is wise and every other man is a fool. For Christ is the pearl of great price and to give up all and gain Him is great gain.

4. What is entire consecration ? It is fixing the will on this one thing—to make Christ supreme in the life. To love what Christ loves, to seek what He sought, to accept things at His valuation, to sacrifice for His glory, to devote every power to Him and His cause. It is to have this aim as the life center, to apply this test to all decisions, to hold nothing dear save as it tends to this end. In a word, it is to supplement and replace our wills by His will. And it has its reward. The submission of our wills to the will of God, the bringing every thought into captivity to Christ, is the one solvent of life's problems, the one balm for life's wounds, the one strength for life's burdens and toils, the one secret of peace—peace that " floweth like a river," peace that " passeth understanding," peace which the world can no more take away than it can bestow it.

(*For Topic of Sept.* 17 *see page* 16.)

— The General Council of the Lutheran Church in America will meet in the Wicker Park Church, at Chicago, beginning October 4.

For Special Terms on Way of Salvation for Luther Leagues, apply to the author 1842 Reta Street, Chicago, Illinois.

A Letter from Africa

The Day's Work

By Rev. A. Pohlman, M.D.

DEAR Luther League Review: It was a great pleasure to receive your letter asking for a letter from this far-off place for your columns, that your young people may know what we are doing for Christ and the Church. I have been quite busy to-day. Possibly, if I give you a brief summary of the day's work, you may be somewhat informed of the nature of our endeavors.

At 5 30 this morning the big farm bell rang, calling all hands out of bed and telling them that another day's work had begun. Soon the large mission yard was alive with boys from their house and native Africans from their kitchen. One of the older mission boys had already started fire in the engine house, and as steam was ready the mill house "gang" flocked to their places and began oiling the coffee mills and fanners. The overseer of the farm called the roll of all the workers, the native shoveled a lot of coffee hulls into the boiler. the black smoke shot high in the air, the mill rumbled, the fanners flew and the day's work in the mill house had begun. That meant that some of the finest coffee in the world was getting ready for shipment to Mr. Lantz in Baltimore.

The mission boys soon after arising were called into the chapel for morning prayers, led by one of the missionaries or one of the oldest boys. After this they are called to the farm to pick coffee from the trees, which is next year's crop. Some of the boys go to the "chop" farm and get the food supplies for the day, and are soon at work preparing the breakfast for about 50 folks. Still others of the boys clean up the yard and attend to the boys' rooms. This keeps all busy till 9 o'clock.

Then the big farm bell rings again. All hands, boys and native workmen, come to breakfast. This gives the boys some playtime. Before school begins all who are sick or have sores receive attention. The sick from surrounding settlements are also looked after. Produce from neighbors' farms is brought to the mission as to a market, and this is generally bought and distributed to different kitchens.

The big farm bell rings once more at 10 o'clock. The mission boys are called to school by the hand bell. The farm hands go to the farm and clean farm or plant food stuffs or pick coffee. School begins with devotional exercises, which are repeated at noon, when the pupils are dismissed. Four hours for five days in the week, with half an hour's recess daily, is the rule. The common school branches are taught, and special emphasis is laid on Bible instruction.

Then all the boys go to the farm again, except the cook boys, the boys who are learning how to do gardening and the few larger ones who are learning the carpentering trade. To day, for instance, two of these are being taught how to paper a room and paint the inside of a house, while others are helping the carpenter to make a platform for the pulpit and an altar rail.

At 5 o'clock the farm bell rings for the last time to day. From the farm and field come boys and men. The boys hardly reach the mission yard ere the hand bell rings and we all go to prayers, from which I have just come. All hands in the mission then get their dinner, after which it is play time. At 7 the bell calls to study hour, though some of the boys are already seen with books in hand walking around the yard and sitting under trees, all very quiet and orderly, with a fair number diligent at their studies.

Two boys are even now catching the ducklings to put them up for the night, where snake or wildcat cannot get them, and are having a jolly time at it. One lad is feeding the monkey, another is attending to Polly. The engineer is banking his fire, the mill house gang is at the creek washing the black off its face—or trying to! A group is watching the rainbow, telling how it is the mouth of a big frog from which the fire is coming and how the "water people" are rejoicing at the prospect of more rain.

During the day I have been to the mill house about two dozen times, helped to repair several breaks on the machinery, fixed the engine, gotten out timber for the church alterations, papered part of a room, painted to show the boy how to do it, attended at least 20 sick people, wound six clocks, unpacked some goods, paid some farm hands, drew up contracts for work, written several long letters, attended two prayer meetings, nearly lost my temper many times, whipped two boys, scolded the workmen, worked the plane, hammer, draw knife and crowbar and helped to brace part of the mission home, looked after some of our canoes that were being swamped, made out an order for goods

from England, did some work in the garden, got out part of a sermon, directed all the native hands in their work, looked after the boys to see that they did not do any damage, sent supplies to the girls' school across the river, helped to arrange a room for the new missionaries who will soon be here, explained the method of using "Smith's Bible Dictionary," suggested an outline for a sermon to our subpastor, ate four meals and am now enjoying the sight of a most beautiful sunset from our piazza. This is quite a jumble, I suppose many of your readers will think, for a superintendent of the mission, and may consider it an exceptional day's work. On the contrary, it is considered rather a quiet and ordinary day's work.

It is now growing dark. I have lighted my student's lamp—the same one I bought when I was in "prep" at Gettysburg and which has been my light during nights of study in college, seminary, medical school and for nearly three years out here. The crickets are chirping, the frogs croaking, mosquitoes are "cuzzing," the bats are flitting, the river rushes over its cataracts, singing its monotonous song, down stairs some one is playing softly on the organ, the clock ticks contentedly, the old cook—"Aunt Vinah"—is smoking her pipe, a little dog and cat lie asleep with their heads together on the piazza, the lights flicker from the different houses, the native men are telling their country stories and acting them out in realistic fashion, the bugs and gnats and 'skeeters flutter around my lamp. Night hangs out her thick black curtain, the stars do their best to peer through the hazy sky, the distant roll of thunder tells of the coming storm, the earth is at rest. The day's work is done!

Muhlenburg Mission, Africa, July 8, 1899.

Topic for September 17.

Sixteenth week after Trinity.

The Prodigal Son

(Luke XV. 11-32.)

Themes for Papers.—1. "A General View of the Parable."—2. "The Sinner's Wandering."—3. "The Sinner's Return."—4. "The character of the Elder Son."

1. With the references cited and a little research into commentaries, etc., a very interesting collection of testimonies to the rare beauty and power of this parable can be collected. A study of the parable as a whole will impress us also with its simplicity and naturalness. How true to life, how veritably like what we have all seen is the whole story! In few words the character of the loving father, the wayward, selfish boy and the self satisfied and unloving elder son are portrayed. Note also the clearness and fullness of the teaching concerning sin and salvation, the departure from duty and righteousness, the depths of degradation and misery into which sin leads, the change when sober thought intervenes, and self questioning and honest self answering lead him to true contrition and conversion, the blessed joy of forgiveness and acceptance by the Father. All these are told so vividly and completely in no other story of the Bible.

2. "The Sinner's Wandering." Use for this paper the abundant material of the corresponding paragraph of the topic, bringing out clearly the narrative, the characteristics indicated by the young man's actions and the meaning of this part of the parable as applied to the sinner of to-day. He wanders (1) from his true home, (2) from his duty to the Father, (3) from the path of uprightness, (4) from happiness and peace. He wanders to (1) a far country, (2) false and hollow friendship and companionship, (3) ever increasing degradation and loss of self respect. Emphasize the fact that sin brings no true sympathizers and makes no lasting ties of friendship.

3. "The Sinner's Return." He came to himself, came to repentance; he came to a just appreciation of what he had thrown away and counted valueless; he came to trust that there was a place for him, even the lowliest, in the Father's house; he came back to the Father; he came to love and joy and acceptance as the heir, the lost one found.

4. "The Character of the Elder Son." It is not an attractive character, but it is one well known. See the excellent and full portrayal of the unamiable person in the topic and dwell upon the illustrations given there. Wherever you find the man who is unwilling to have the "poorer classes" or those won back from lives of shame invited or attracted to His Church, who would rudely repel them from his pew, who despises from his standard of Pharisaic uprightness the weak soul that has fallen and has returned, then you find the elder son. Oh, let us welcome returning prodigals! Let us understand our own hearts' weakness and the fact that grace alone has saved us sufficiently to defend us from the spiritual pride and haughtiness and from the lack of sympathy with Christ which would hold us back from joy in every lost soul found.

Carlyle On the Choice of Books

BY REV. CHAS. L. FRY, LITERARY SECRETARY

GIVING good advice to young people, and indeed to all people, for that matter—is very seldom much valued. There is a great deal of advising, and very little faithful performing. And talk that does not end in any kind of action is better suppressed altogether. I would not, therefore, go much into advising; but there is one advice I must give you. It is, in fact, the summary of all advices, and you have heard it a thousand times, I dare say; but I must, nevertheless, let you hear it the thousand and first time, for it is most intensely true, whether you will believe it at present or not—namely, that above all things the interest of your own life depends upon being diligent now. Diligent! That includes all virtues in it, all qualities that lead into the acquirement of real instruction and improvement. If you will believe me, you who are young yours is the golden season of life. As you have heard it called, so it verily is, the seed time of life, in which, if you do not sow, or if you sow tares instead of wheat, you cannot expect to reap well afterward, and you will arrive at indeed little; while in the course of years, when you come to look back, then if you have not done what you have heard from your advisers—and among many counselors there is wisdom—you will bitterly repent when it is too late. The habits of study acquired now are of the highest importance in after life. At the season when you are in young years the whole mind is, as it were, fluid, and is capable of forming itself into any shape that the owner of the mind pleases to order it to form itself into. The mind is in a fluid state, but it hardens up gradually to the consistency of rock or iron, and you cannot alter the habits of an old man, but as he has begun he will proceed and go on to the last.

The clearest and most imperative duty lies on every one of you to be assiduous in your reading; and learn to be good readers, which is, perhaps, a more difficult thing than you imagine. Learn to be discriminative in your reading—to read all kinds of things that you have an interest in, and that you find to be really fit for what you are engaged in. Of course, at the present time, in a great deal of the reading incumbent on you, you must be guided by the books recommended to you. And then, when you go into studies of your own, you will find it very important that you have selected a field, a province in which you can study and work.

The most unhappy of all men is the man that cannot tell what he is going to do, that has got no work cut out for him in the world, and does not go into it. For work is the grand cure of all the maladies and miseries that ever beset mankind—honest work, which you intend getting done. If you are in a strait, a very good indication as to choice—perhaps the best you could get—is a book you have a great curiosity about. You are then in the readiest and best of all possible conditions to improve by that book. It is analogous to what doctors tell us about the physical health and appetites of the patient. You must learn to distinguish between false appetite and real. There is such a thing as a false appetite, which will lead a man into vagaries with regard to diet, will tempt him to eat spicy things which he should not eat at all, and would not but that it is toothsome, and for the moment in baseness of mind. A man ought to inquire and find out what he really and truly has an appetite for—what suits his constitution; and that doctors tell him is the very thing he ought to have in general.

And so with books.

One remark more about your reading. I do not know whether it has been sufficiently brought home to you that there are two kinds of books. When a man is reading on any kind of a subject, in most departments of books—in all books, if you take it in a wide sense—you will find that there is a division of good books and bad books—there is a good kind of a book and a bad kind of a book. I am not to assume that you are all ill acquainted with this; but I may remind you that it is a very important consideration at present. It casts aside altogether the idea that people have that if they are reading any book—that if an ignorant man is reading any book, he is doing rather better than nothing at all. I entirely call that in question. I even venture to deny it.

It would be much safer and better would he have no concern with books at all than with some of them. You know these are my views. There are a number, an increasing number, of books that are decidedly to him not useful. But he will learn also that a certain number of books were written by a supreme, noble kind of people—not a very great number—but a great number adhere more or less to that side of things. In short, as I have written it down somewhere else, I conceive that books are like men's souls—divided into

sheep and goats. Some of them are calculated to be of very great advantage, in forwarding the teaching of all generations. Others are going down, down, doing more and more, wilder and wilder mischief.

And for the rest, in regard to all your reading, and whatever you may learn, you are to remember that the object is not particular knowledge. There is a higher aim. You are ever to bear in mind that there lies behind that the acquisition of what may be called wisdom—namely, sound appreciation and just decision as to all the objects that come round about you, and the habit of behaving with wisdom and justice. In short, great is wisdom! Great is the value of wisdom! It cannot be exaggerated. It is the highest achievement of man. "Blessed is he that getteth understanding." This may be missed very easily; and never more easily than nowadays, I think. But if that is a failure, all is a failure.

There is such a thing as a man endeavoring to persuade himself, and endeavoring to persuade others, that he knows about things when he does not know more than the outside skin of them; and he goes flourishing about with them.

Excellent speaker! but what if he has formed a wrong judgment, or if he has no judgment in his mind to form a right conclusion in regard to the matter?

There is a suspicion that a man is perhaps not nearly so wise as he looks, or because he has poured out speech so copiously.

What has been done by rushing after fine speech? I have written down some very fierce things about that, perhaps considerably more emphatic than I would wish them to be now; but they are deeply my conviction. There is very great necessity indeed of getting a little more silent than we are. It seems to me the finest nations of the world—the English and the American—are going all away into wind and tongue. But it will appear sufficiently tragical by and by, long after I am away out of it. Silence is the eternal duty of a man. He won't get to any real understanding of what is complex, and, what is more than any other, pertinent to his interests, without maintaining silence.

"Watch the tongue," is a very old precept, and a most true one. I do not want to discourage any of you from your Demosthenes, but Phocion, who did not speak at all, was a great deal nearer hitting the mark than Demosthenes. He used to tell the Athenians:

"You can't fight Philip. You have not the slightest chance with him. He is a man who holds his tongue; he has great disciplined armies; and he is going on steadily with an unvarying aim toward his object; and he will infallibly beat any kind of men such as you, going on raging from shore to shore with all that rampant nonsense."

Demosthenes said to him one day, "The Athenians will get mad some day and kill you!"

"Yes," replied Phocion, "when they are mad; and you as soon as they get sane again."

Luther League Reading Courses.

Adopted by the Luther League of America.

I.

Lutheran Manual..... Remensnyder.
Schoenberg Cotta Family..... Mrs. Rundel Charles.
The Way of Salvation..... Gerberding.
Praying and Working..... Stevenson.
Lutheran Foreign Missions..... Lose.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the REVIEW at 50 cents each.

II.

Life of Luther..... Wackernagel.
Spener and Francke..... Mrs. Marie Richard
Life of Melanchthon..... Stump
Ecclesia Lutherana..... Seiss
Lutherans in America..... Wolf.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

III.

Conversion of India..... George Smith.
Sacred Meditations..... Gerhard.
The Common Service..... Scheele.
Martin Luther..... Jacobs.
The Deaconess Calling..... Wacker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

IV.

Elements of Religion..... Jacobs.
The Golden Altar..... Seiss.
Gustavus Adolphus..... Fletcher.
Luther on Education..... Painter.
The Means of Grace..... Cooperrider.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

When any person shall have read the books of the first course, and so informed the Literary Secretary, he shall receive, upon payment of the 20 cents fee, a Luther League Literary Certificate.

When he shall have read the books of any of the other courses, he shall receive, without cost, a corresponding seal to the original certificate.

All inquiries concerning the courses should be addressed to the Literary Secretary, Rev. C. L. FRY, Lancaster, Pa.

The above books can be supplied at $3.50 for the first set and $5 for any other set, postpaid, by the LUTHER LEAGUE REVIEW, P. O. Box 133, Washington, D. C.

Have them all put in your S. S. Library.

— Judge Samuel D. Schmucker of Baltimore, a son of the revered Rev. Dr. S. S. Schmucker and a graduate of Pennsylvania College in the class of 1863, has a large number of admirers of both the Republican and Democratic parties, who are urging his nomination to be his own successor. The judge is a member of St. Paul's Church, Baltimore.

Colorado's State Capitol

State Capitol Series. No. 7

Engraving kindly loaned by the Washington (D. C.) *Evening Star*

THE Colorado State capitol is situated in an open park of 11 acres in the city of Denver. The grounds are handsomely laid out with shrubbery and walks, and there is an ascent of 30 feet to the upper end of the park. The building was commenced in 1886, is four stories in hight, of Colorado gray granite, in the classic style of architecture, with entrance porticoes and massive granite columns and pediments over the entrances at the four sides. The roof is surmounted by a dome 256 feet to the top of the statue, and the building is 294 feet long by 230 feet wide, exclusive of steps and porticoes In the building, in addition to the State and court offices, is an exhibition of the fruit and mineral products of the State, with an extensive collection of cliff dwellers' relics and specimens of the birds and animals of the West. The interior of the building is finished in Colorado marble of a reddish color, curiously marked and of great variety. The floors are laid with Colorado white marble of excellent quality. The grand staircase is of aluminum bronze, polished, one of the most artistic pieces of metal work to be seen in the United States and the only one of that material ever made. The entire cost of the building and grounds to date has been $2,500,000. The description is by Herman Lueders, Secretary of State, and the picture from Chas. A. Cottrell, secretary to Senator Wolcott.

STATE CAPITOL OF COLORADO

G. A. R. ENCAMPMENT, PHILADELPHIA

On account of the Thirty-third Annual Encampment of the Grand Army of the Republic, to be held at Philadelphia on September 4, 5, 6, 7, 8 and 9, the Pennsylvania Railroad Company will sell excursion tickets from points on its line to Philadelphia, at rate of single fare for the round trip, except that the fare from New York and Baltimore will be $3; from Newark, N. J., $2.85; from Elizabeth, N. J., $2.75, and proportionate rates from intermediate points.

Tickets will be sold on September 2, 3, 4 and 5, good to return until September 12, inclusive; but by depositing ticket with joint agent at Philadelphia on September 5, 6, 7, 8 or 9, and the payment of fifty cents, return limit may be extended to September 30, inclusive.

Luther League Hand Book

Send 4 cents for the Hand Book with full particulars of the League. Address LUTHER LEAGUE REVIEW, Box 133, Washington, D. C.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

LUTHER M. KUHNS, OMAHA, NEB.

AS SPECIAL ASSOCIATES,

And the co-operation of the Executive Committee of the Luther League of America.

Address all communications for the Editor to P. O. Box 876, New York.

BUSINESS DEPARTMENT,

Cornelius Eckhardt, - - Business Manager,

P. O. Box 133, Washington, D. C.

Address all business communications, and send all remittances to, the Business Manager, at above address.

Subscription, 50 Cents a Year.

Club Terms on Application.

Remittances can be made by Post Office Order, Draft or Registered Letter.

Entered at the N. Y. Post Office as Second-class Matter.

Publication Office, 131 Liberty St., New York.

To spend our summer's vacation in studied idleness or in the waste of physical vitality is unwise. Neither is the vacation season a time when God's house and His services may be sidetracked for a round of pleasure and sport. We may become the Prodigal in these things as well as in the squandering of a patrimony. The summer vacation is useful only as it stores up energy or provides for the better cultivation of our spiritual life. Out of door Christianity, which helps us understand God's world better, is no plea for a neglect meaning religious sleep.

A pleasant feature of our Luther League work, common of course to all similar work, is the acquaintances made and the friendships formed. When you are traveling and are miles away from home you frequently meet a wearer of the Luther button. At once a bond of relationship as brethren of the same household of faith is established. And the Luther ensign is responsible for many a pleasant acquaintance and valued friendship.

The law of germination illustrates the doctrine of atonement. Under the analogy of a physical law we have in the grain of wheat falling into the earth and dying an instance of the working of the great law of life. It shows the effect of Christ's death and how it supplies the great need of the sinner. Its meaning is not to be lost in the metaphor.

Sin is conscious of the deadening of the higher life. It strikes the spiritual life with a moral paralysis. Shame of the taint of sin causes a need. Christ's death communicates new life to the soul of man. So, like the death of the grain of wheat is the condition of fruitfulness, Christ's death is the law of spiritual life, without which man fails to receive the benefit of divine love. Without his death Christ's life would have been lived within its own limits, uncommunicated and without passing on in blessing to the penitent sinner.

The sword and the pen have played their parts in the progress of civilization, but conscience has really made history in all ages. Through all history it has proved itself superior to royal edicts and the armed strength of nations. Daniel's purpose and the steadfast fidelity of the three Hebrew captives show its power as a settled religious conviction. It was the power behind the Reformation, aptly illustrated by Luther's words: "I cannot and will not recant anything, since it is insecure and dangerous to act against conscience." It has played no small part in the history of the English people. It made the American slaves free. Conscience, moving our conviction of duty to the cause of human freedom brought us into war with Spain. But the Christian knowledge and obligation to God must vivify with new effi-

ciency the power of conscience for higher ethical life. For this there is a place to-day. The moral sense in business, in society and in the Church is the engine God will use, under the guidance of His Spirit, to overcome the distance between modern secularism and His eternal principles of righteousness.

With each year there will naturally be an increase in the number of young Lutherans who pursue a college course. In view of this we would call attention to the fact that our Lutheran colleges are not meant only for those who expect to study for the ministry. We have quite frequently found the impression among young people that to attend a Lutheran college meant to have the ministry in view. This is by no means the case. More and more our young men are coming to realize the great value of a college training. Let them then keep in mind their Lutheran colleges and remember that if they desire a college education, whether to be for business or for any profession, there are no better colleges than our own Lutheran institutions.

"The flowers within our reach we tread down without so much as even looking at them; the tiny exotic, which is far less beautiful, we covet because it is difficult of attainment."

An incentive to the young is the announcement that "Jerome Hall Raymond, the new president of the University of Virginia, was a newsboy in early life." There is always room at the top and there is no downing the boy or girl who aims high.

In reading the comments of the secular press on the death of Ingersoll we have been impressed by the unanimity with which they declare that he exercised very little influence upon the religious thought of to-day and that to thoughtful minds he was too shallow to be taken seriously. In connection with these comments a number of editors have taken occasion to state that the so-called "higher criticism" within the ranks of the Church is doing incalculably more harm than all the Ingersoll attacks upon the Bible. As young Lutherans, looking hopefully to the future of our church in this country, we may devoutly thank God that "higher criticism" has found no lodgment in the Church of the Reformation. We rejoice to sing with Luther:

"The Word they still shall let remain."

The business department of a paper is not the least important in a modern journal. It means work, and hard work. Indeed, the successful operation of a paper is largely dependent on the energy manifest in this branch of newspaper work. The REVIEW invites its readers' attention to the business department. By attention to this on your part and kindly recognition you can greatly assist the REVIEW. Appreciation of effort on your behalf will be a kindness to the REVIEW.

The Luther League Topics

Are issued quarterly and mailed on the fifteenth day of November, February, May and August, respectively, to regular subscribers of record, thus insuring the reception of the same in ample time for distribution among the Leagues and societies. The year commences with Advent and is as follows:

First quarter — December, January, February; second quarter—March, April, May; third quarter—June, July, August; fourth quarter—September, October, November.

Prices.

100 copies 1 year...	$5.00	100 copies 1 quarter..	$1.50
50 copies 1 year....	3.00	50 copies 1 quarter..	.75
25 copies 1 year....	1.50	25 copies 1 quarter..	.38

One copy 1 year.....10 cents.

Sample Sent on Application.

CORNELIUS ECKHARDT,
Business Manager.
P. O. Box 133, WASHINGTON, D. C.

NOTE.—Topics for the fourth quarter, September, October and November, have been mailed to all subscribers of record. If you have not received yours, notify us at once.

Our Churches and Institutions

IN SOME OF THE CITIES

New York City

— Rev. H. Beckman began services in the hall at West 145th street and Amsterdam avenue on Sunday evening, August 6. This is a German (Missouri) mission. An English Sunday school will be established.

— The Church of the Redeemer, Rev. Wm. Dallman, pastor, recently held its fourth annual mission festival on the grounds of the Bethlehem Orphanage at College Point. Two excellent sermons were delivered, one in English by the Rev. Wm. Schoenfeld of New York City, the other in German by the Rev. A. E. Frey of Brooklyn.

Brooklyn

— Emanuel German congregation recently celebrated its fifteenth anniversary. The congregation was organized July 2, 1884, with 18 families. At present it numbers 700 communicant members, with 400 pupils and 40 teachers in the Sunday school. Rev. Emil Roth is the pastor. Rev. F. H. Bosch preached an appropriate sermon for the anniversary occasion.

— Rev. Augustus G. Olson has been called to the pastorate of Zion Swedish Church.

Philadelphia

— Mr. John Lankenau, to whom the Lutheran Church and the city of Philadelphia owe the establishment of the Deaconess Motherhouse and the German Hospital, was taken sick several weeks ago, and his recovery was doubtful. The excellent treatment that was given him at the hospital seems to have wrought a great change, and he is now rapidly on the way to his wonted health.

Baltimore

— Rev. E. K. Bell, D.D., pastor of St. Luke's Church, Mansfield, Ohio, has been called to the pastorate of the First English Lutheran Church of Baltimore, Md., to succeed Rev. Dr. A. H. Studebaker.

— The corner stone of the Church of the Redeemer, at Irvington, was laid on the afternoon of June 18, with appropriate exercises. The sermon was delivered by Rev. C. T. Abbetmeyer.

Buffalo

— The thirty-fifth anniversary of the St. John's Orphan House, at Sulphur Springs, was celebrated on July 20. Rev. J. A. W. Kirsch is president of the home.

Detroit

— The Lutherans are the strongest of all Protestant churches in this city. They have over 40 churches connected with the Missouri and Ohio Synod.

— Rev. M. L. Synder is endeavoring to establish a General Synod English Lutheran Church in this city.

— The English Missouri Synod met in St. Mark's Church, this city, on July 5. Rev. Wm. Dallman of New York was elected president.

Pittsburg

— On July 17 it was just 50 years since Theodore Fliedner installed four deaconesses in the Pittsburg Infirmary—now the Passavant Hospital.

Jersey City

— The corner stone of the Zion German Church, at McAdoo avenue and the Hudson Boulevard, was laid on Sunday, July 30, with appropriate ceremonies by the Rev. William Sanft, pastor. An address in German was delivered by the Rev. F. W. Oswald, president of the New York Conference, and an address in English by the Rev. G. C. Berkemeier. The new church will be of granite and brick, and will cost $30,000.

Chicago

— Rev. J. N. Kildahl was recently elected president of St. Olaf College, at Northfield, Minn., the college of the United Norwegian Church. He has also received a call to a prominent parish in Minnesota. It is certain he will leave Chicago, although Chicago Lutheranism will suffer a severe loss thereby. Though a Norwegian pastor, he is far sighted enough to see that young Norwegians want the Gospel preached in the English language. Chicago can hardly spare such as he.

— The new Norwegian Orphans' Home in Chicago was dedicated June 18 by Rev. J. N. Kildahl.

— Bethlehem Norwegian Church in Chicago has extended a call to Rev. H. C. Holm of Eagle Grove, Iowa.

Albany

— Rev. J. S. Braren of Ellenville, N. Y., has been elected pastor of Trinity Church, this city, and will begin his duties this month.

— The Gustavus Adolphus Church, at St. Paul, Minn., Rev. C. J. Carlson, pastor, celebrated its tenth anniversary recently.

San Francisco

— Rev. Oliver C. Miller sailed for Manila on the transport "Valencia," July 28, as chaplain of the Fourth Cavalry, U. S. A. His family remain at San Francisco.

NEW YORK STATE

— The first English Lutheran preaching service was held in R. R. Y. M. C. A. Hall, in Elmira, N. Y., July 23 (Sunday), by Rev. M. J. Bieber of Binghamton, N. Y., representing the English conference of the New York Ministerium. Mr. John Kuhley of Buffalo, N. Y., a Senior in the Theological Seminary, at Mt. Airy, Philadelphia, Pa., was, during the summer,

Memorial Stained Glass Windows.

MAYER & CO.
(of MUNICH),

47 Barclay Street, New York,

invite applications for designs and estimates for Memorial and other windows.

instrumental in organizing two Sunday schools in different parts of the city, and arousing the interest of the scattered Lutherans to organize themselves into a congregation. The outlook for a strong Lutheran church in Elmira is encouraging.

— The Lutheran congregation at Richmondville, N. Y., has decided to erect a new church edifice in the near future.

PENNSYLVANIA

— The fourth annual reunion of the Lutherans of Northwestern Pennsylvania and Eastern Ohio was held Thursday, July 20, at Exposition Park, Conneaut Lake. There were about 1,000 Lutherans and their friends present. Everything considered, the reunion was probably the most pleasant one in the history of the association.

— The church at Verona, Pa., Rev. Dr. McDaniel, pastor, was the recipient of a deed to a church lot, the estimated value of which is $2,000. It was the gift of Mrs. T. R. Brunot.

— The Rev. John Kowalla, Polish missionary of the Ministerium of Pennsylvania in Scranton and vicinity, died suddenly on June 24. He was able to preach in Polish, Slavonian, German, English and French.

— The Rev. A. L. Ramer, Ph.D., is a very busy man. In addition to the extra work which the erection of a new church for his St. Mark's congregation, Scranton, Pa., involves he is doing some very valuable work in investigating and designing for church vestments and furnishings.

— The corner stone of the new Emanuel Lutheran Church, at Nuremberg, Schuylkill County, Rev. A. P. Pflueger, pastor, was laid July 16, with appropriate services.

— Rev. C. L. Fry, our literary secretary, is proving one of the popular lecturers for 1899, at the Pennsylvania Chautauqua, Mt. Gretna.

— Rev. Ed. F. Ritter, for several years president of the Upper Lehigh Valley Luther League, reconstructed his church in West Hazleton, July 23, after extensive improvements.

— Rev. Robt. D. Roeder, pastor of Grace Church, Norristown, and Rev. A. S. Fichthorri, pastor of Trinity Church of the same place, on Tuesday, August 1, set sail for Europe on a four to six weeks' trip. They intend visiting Holland, Würtemburg, along the Rhine, in Switzerland, and in France. While absent their places will be filled by students from the seminary at Mt. Airy.

OHIO

— Rev. Dr. H. R. Geiger, formerly professor in Wittenberg College and later the editor of the *Lutheran Evangelist*, died at his home in Springfield, Ohio, on July 17, at the age of 80 years.

— Rev. Dr. G. W. Halderman, pastor of the English Church at Lancaster, Ohio, after an illness of one week, passed to his rest and reward on July 17, age 66.

— Rev. Chas. K. Hunton, Columbus, Ohio, has issued a neat folder, announcing the Sunday school of the First Church, and explaining the General Councils system of graded lessons. It is bearing fruit in new scholars.

— Rev. W. H. Brown, formerly of Miamisburg, Ohio, is now located at Doyleston, Ohio.

MISCELLANY

— On July 9 a new Lutheran congregation was organized at Buck Hill, Back Creek Valley, Va., 13 miles southwest of Martinsburg, W. Va., by Rev. C. S. Trump and Mr. G. W. Lewis, the latter of whom had organized a Sunday school there one year before. Ten persons were received as charter members, and 25 children were baptized. Elder G. W. Lewis will care for the congregation until a pastor can be secured.

— Trinity Lutheran Church, 8 miles west of Martinsburg, W. Va., was burned to the ground on June 30. Every book and article of furniture belonging to the Sunday school and church were also destroyed.

— Mr. E. H. Aull, superintendent of the Lutheran Publication Board of the Synod South, has been appointed by Governor McSweeney of South Carolina as his private secretary.

— Two prominent members of Immanuel Lutheran Church, Woodstock, Va., have recently been elected to responsible civil offices—Mr. W. W. Logan, as Commonwealth's Attorney, and Mr. L. S. Walker as County Clerk—by large majorities. Mr. Walker has held the office for several previous terms. He is well known in the Virginia Synod as the model treasurer of that body, and both gentlemen are very popular in Woodstock.

— The next annual convention of the South Carolina Synod will be its seventy-fifth anniversary.

— The United Synod of the South sustains a severe loss in the death of Rev. C. A. Rose, the president of the North Carolina Synod. He died at Zeb, N. C., on July 2, in the forty-third year of his age.

— The Swedish Lutheran Church, at Tripolis, Minn., Rev. S. A. Lindholm, pastor, recently celebrated its thirtieth anniversary.

— The Synod of Wisconsin, Minnesota and Michigan began its fifth meeting on August 8, in Zion's Church, Columbus, Wis.

— A Swedish Lutheran Church is to be built in Butte, Mont., this summer. The congregation at that place feels the need of a building of its own. Only the basement will be built at present. The lots are estimated at $2,000, and are fully paid for.

— The Lutheran mission church at Boulder, Col., Rev. P. E. Bierbauer, pastor, has bought two desirable lots, and will at once erect a chapel, which is to be ready for occupancy by October 1.

— The corner-stone of a new church was laid at Eden, Neb., by Pastor Klinger, assisted by Rev. Mr. Dirks.

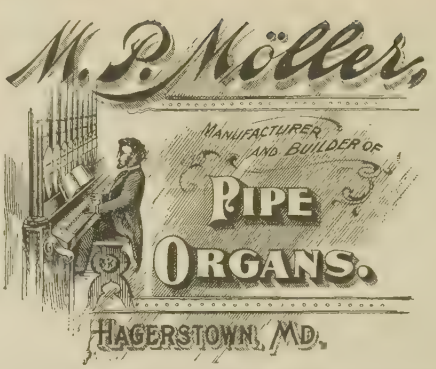
— The Lutheran Church in Madagascar has at present 50,000 members. There are 40 missionaries, 3 of them doctors of medicine, and over 60 native pastors. Their 800 schools have 1,800 teachers and 57,800 pupils, 12,000 more than last year. In all there are 1,900 schools under control of French Protestants. For the schools on the east coast and for those of the American-Norwegian Church the figures are not given. Rev. Borchgrevink, for many years superintendent of missions in the center of Madagascar, has received the cross of the Legion of Honor for services rendered. Because of his great usefulness he was permitted to remain in Tananarive in spite of efforts to dislodge him by foes of our Church.

— The Reverend and Missionary Emer. Edu-

ard Raimund Baierlein, a man of great merits, not only as a hard worker in the vineyard of our Lord, but also a pioneer of modern culture, well known at least to the older generations of the State of Michigan and in Church circles, entered into absolute retirement in the South of France on April 2, in the eighty-first year of his life, in comparatively good health. Eduard Raimund Baierlein, born on April 29, 1819, in Poland, was the son of wealthy parents. His father, who intended to put his son in the army, died soon after young Eduard terminated his ninth year. This sad fact gave the life of young Eduard another direction. As soon as he left school he had to enter into the business his father left, in order to help his mother. But young Eduard's aspirations lay in quite a different direction. In the year 1843 he went to Leipsic and took up theological studies with the distinct aim to become a missionary. After he passed examination he was ordained and sent out to America in order to establish a missionary station with the Chippewa Indians, who at that time, 1847, had their camps near Detroit, Mich. It was no easy task for the young missionary to reach his destination in the wild woods, then to win the heathens for Christianity and to civilize them to some extent. But in 1848 he was already able to celebrate Christmas with his red children in his own little church in Bethany. It was therefore a great sorrow for the young missionary and his family, as well as for the Chippewas, when in 1853 he was called from America and sent out to India. There he found four prospering missionary stations. After 33 years' work in India he went back to Europe, in order to restore his health. However, the doctors declared that he ought not to return to India, so he was, at his request, put on pension. Yet he never ceased to work, but wrote several books, by which he won great fame. His best literary works are "In the Jungles," "To and About India," "Under Palms" and "The Land of the Tamulians and Its Mission."

Two years ago Rev. Baierlein celebrated in Dresden his 50 years' jubilee, on which occasion he received congratulations from all religious corporations and associations of Saxony, and was presented with an address by Count Vitzthum von Eckstaedt, as representative of the Evangelical Lutheran Consistorium of the Province.

Of his four children, all daughters, the youngest one is married in America to Rr. Emil Dorn, New York, a well-known authority in financial matters, and the other three in India and in Germany.



— There is a flourishing English Lutheran church at Portland, Maine, with a membership of 60 and a church costing $7,000.

C&O ROUTE F.F.V. LIMITED

Chesapeake and Ohio Railway

95% On Time

Between

New York . Philadelphia
Baltimore . Washington
Cincinnati . Louisville
St. Louis and Chicago

Dining Cars . . .
Pullman Sleepers
Observation Cars

Strictly... up to Date

Grandest Scenery in America

H. W. FULLER, General Passenger Agent,
WASHINGTON, D. C.

Mrs. Winslow's Soothing Syrup

is an old and well tried remedy, and for over Fifty Years has been used by millions of mothers for their children while CUTTING TEETH with perfect success. It soothes the child, softens the gums, reduces inflammation, allays all pain, cures wind colic, is very pleasant to the taste, and is the best remedy for diarrhœa. Sold by druggists in every part of the world.

Price, TWENTY-FIVE CENTS a Bottle

Be sure and ask for MRS. WINSLOW'S SOOTHING SYRUP and take no other kind, as mothers will find it the Best Medicine to use during the teething period.

DELIGHTFUL VACATION TRIP

Visiting Niagara Falls, Toronto, Thousand Islands, Quebec, Montreal, Au Sable Chasm, Lake Champlain and Lake George, Saratoga, and the Highlands of the Hudson. Leave Philadelphia by special train August 12. The tour will be in charge of one of the company's experienced tourist agents, and a chaperon, having especial charge of unescorted ladies, will also accompany the party.

The rate of $100 from New York, Brooklyn, Newark, Trenton, Philadelphia, Harrisburg, Baltimore and Washington covers railway and boat fare for the entire round trip, parlor car seats, meals *en route*, hotel entertainment, transfer charges and carriage hire.

For detailed itinerary, tickets or any additional information address Tourist Agent, Pennsylvania Railroad Company, 1196 Broadway, New York: Ticket Agent, 860 Fulton Street, Brooklyn; 789 Broad Street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Luther League

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

OFFICERS

E. F. Eilert, - - - - - - President, 578 W. 146th St., or P. O. Box 876, New York.
M. C. Olson, - - - - - - - General Sec'y, 262 Fifth Ave., Chicago, Ill.
Cornelius Eckhardt, - - - - - - Treasurer, No. 1306 V St., N. W., or P. O. Box 133, Washington, D. C.
C. G. Grauer, - - - - - Ass't Gen'l Sec'y, Buffalo, N. Y.
George M. Jones, - - - - - Statistical Sec'y, 52 No. 4th St., Reading, Pa.
Rev. Chas. L. Fry, - - - - - Literary Sec'y, Lancaster, Pa.
Rev. Geo. H. Schnur, Jr., - - - Asst. Literary Sec'y, St. Paris, Ohio.

Executive Committee

Composed of the President, General Secretary, Treasurer and the following members:

Wm. C. Stoever, - - - - - Philadelphia. Pa.
John F. Dinkey, - - - - - Rochester, N. Y.
Rev. S. G. Weiskotten, - - - - Brooklyn, N. Y
Rev. H. F. Scheele, - - - - - St. Joseph, Mo.
Charles Steele, - - - - - - Sunbury, Pa.
Rev. W. K. Frick, - - - - - - Milwaukee, Wis.
Leander Trautman, - - - - - Pittsburgh, Pa.
Rev. J. L. Murphy, - - - - Rock Island, Ill.
Rev. Luther M. Kuhns, - - - - Omaha, Neb.
F. A. Hartranft, - - - - - Philadelphia, Pa.

All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

STATE LEAGUES

Luther League of New York State.
Pres., Geo. D. Boschen, - - - - - New York.
Cor. Sec'y, Rev. M. J. Bieber, - - - Binghamton.

Luther League of Pennsylvania.
Pres., W. C. Stoever, - - - - - Philadelphia.
Cor. Sec'y, Horace W. Bikle, - - - - Pittsburgh.

Luther League of Kansas.
Pres., Prof. C. F. Peterson, - - - Lindsborg.
Sec'y, Miss Anna Lesher, - - - - - Abilene.

Luther League of New Jersey.
Pres., Frank Schneider, - - - - - Elizabeth.
Cor. Sec'y, Miss Hannah Deprez, - - - Elizabeth.

Luther League of Illinois.
Pres., Prof C. O. Solberg, - - - - - Ottawa.
Sec'y, Miss Anna Geisenheiner, - - - - Dixon.

Luther League of Ohio.
Pres., Rev. A. E. Renn, - - - - - Urbana.
Sec'y, Rev. C. K. Hunton, 45 S. Grant Ave., Columbus.

Luther League of Wisconsin.
Pres., Rev. W. K. Frick, - - - - - Milwaukee.
Sec'y, Mrs. T. H. Dahl, - - - - - - Stoughton.

Luther League of Indiana-Kentucky.
Pres. Rev. S. P. Fryberger, - Whitestown, Ind.
Cor. Sec'y, Miss Carrie Fischer, 1110 Milton Ave., Louisville, Ky.

Luther League of North Carolina.
Pres., Prof. E. B. Setzler, - - - Mt. Pleasant.
Cor. Sec'y, Miss Lester Bloom, - - Charlotte.

Luther League of Iowa.
Pres. Rev. S. R. Elson, - - - - - Iowa City.
Sec'y, Rev. O. G. U. Siljau, - - - Northwood.

Luther League of Nebraska.
Pres., Rev. Luther M. Kuhns, - - - Omaha.
Cor. Sec'y, Miss Margaret Pierson, - - Lincoln.

Luther League of So Dakota.
Pres., Prof. C. P. Lommen, - - - Vermillion.
Cor. Sec'y, Albert Dahl. - - - - Elk Point.

Luther League of Minnesota
Pres., Rev. N. J. Loehre, - - - Minneapolis
Cor. Sec'y, Lydia T. Lagerstrom, Minneapolis

District Leagues in States not Organized

Luther League of Central Connecticut.
Pres., Rev. Karl A. Martin - - - Branford
Cor. Sec'y, Miss Lydia Anderson, - New Haven.

Luther League of Newberry County, S. C.
Pres., R. C Counts. - - - - - Prosperity.
Sec'y, Grace Bedenbaugh, - - - - Pomaria.

Luther League of the South Atlantic Coast Region.
Pres., Rev. R. C. Holland, D.D., - Charleston, S. C.
Cor. Sec'y, Julian Smith, - - Charleston, S. C.

Luther League of Red River Valley.
Pres., Prof., E. D. Busby, - - Moorehead, Minn.
Sec'y. Rev. L. S. Mavrick, - - Hatton, N. D.

NEW YORK STATE

New York City

— The Leagues in this city have practically all suspended meetings for the summer. President Wefer of the Central League intends to urge aggressive work on the part of all the Leagues this fall and, besides arranging to visit all the societies, he will endeavor to have joint meetings of the Leagues and societies located nearest to one another. The next regular meeting of the Central League will be held at the Church of the Atonement, 140th street and Edgecombe avenue, on September 18.

Brooklyn

— The Young People's Societies of Emmanuel German Church, Rev. Emil Roth, pastor, observed the fifteenth anniversary of the congregation in an appropriate manner on Monday, July 3, when addresses were delivered by Revs. Hoffmann, Holstein and Huppenbauer. The principal anniversary services for the congregation were held on the Sunday preceding.

Buffalo

— Mr. A. T. Conkling is president of the Luther League of Atonement, Buffalo. He is also financial secretary of the congregation. One of the aims of the League is to develop talent for Church work. It seems to succeed, and is attaining to the aim.

PENNSYLVANIA

— President William C. Stoever of the State League has announced the following standing committees: Executive: E. A. Miller, chairman, Philadelphia; Rev. W. E. Fischer, D.D., Shamokin; Rev. A. L. Ramer, Ph.D., Scranton; Rev. J. F. Hartman, D.D., Altoona; Leander Trautman, Pittsburg; F. P. D. Miller, Columbia; A. Raymond Bard, Reading. Extension: Rev. J. M. Reimensnyder, D.D., chairman, Milton; Rev. I. C. Hoffman, Chester; Rev. Peter Altpeter, Catawissa; Rev. G. J. Gongaware, Uniontown; Rev. J. M. Guss, Duncannon; Rev. C. B. King, Allegheny; Rev. P. G. Sieger, Lancaster; F. A. Hartranft, Philadelphia; Charles Steele, Northumberland; Frank L. Brown, Norristown; W. C. Dougherty, Freeport; Clement Dale, Bellefonte. Credentials: Rev. F. F. Fry, chairman, Bethlehem; Rev. H. C. Kline, Hamburg; S. A. Shimer, Bethlehem; J. C. Speicher, Meyersdale; Monroe Reist, Philadelphia; I. G. Romich, Pottstown; G. H. Huppert, Reading. Transportation: H. L. Hungerford, chairman, Wilkes-Barre; W. S. Loucks, Scottdale; Calvin Raup, Milton. Press: Rev. R. E. McDaniel, D.D., chairman, Springdale; Rev. Fuller Bergstresser, Allegheny; Rev. H. B. Richards, Philadelphia.

Philadelphia

— The Central Luther League of Philadelphia held its convention and rally meeting at Forest Park, Bucks County, Pa., on July 8. The excursion for this occasion, arranged by the Executive Committee of the Central, was most admirably superintended by F. A. Hartranft, member of the Executive Committee of the Luther League of America. The session was presided over by Rev. Geo. C. Loos, president. Rev. N. R. Melhorn led the devotional exercises by reading the ninety-first Psalm. Eloquent and instructive addresses were delivered by Rev. Wm. H. Myers of Reading, Pa.; Rev. R. W. Hufford, D.D., of Reading, Pa., and W. C. Stoever, president of the State League. The great interest in the work was manifested by the large number attending, the spirit with which the hymns were sung and the fervency of the prayers, praise and thanksgiving rendered to God for His grace and mercy in causing the sun to shine and the rains to fall on the unjust as well as the just.

Bucks, Montgomery and Chester Counties

— The second annual rally of the B. M. C. Central Luther League will be held at Menlo Park, Peskasie, on Labor Day, September 4. Already active preparations are being made for as successful a rally as was held last year at Saratoga Park, Pottstown, Pa., when 3000 attended. Hon. G. L. Wellington has consented to address the rally in the afternoon. An interesting programme is being arranged for the occasion. Special excursion trains will be run, starting at Pottstown and stopping at Spring City and Royersford, Phoenixville, Norristown, Belfry and Lansdale.

— The largest and most flourishing League in the Central is Emmanuel Luther League of Pottstown, Rev. I. B. Kurtz, pastor, with a membership of almost 300.

— The Luther League of St. John's Church, Phoenixville, Rev. N. E. Miller, pastor, is increasing steadily in membership, and has at present about 75 members. The League holds devotional services every Thursday evening, a business meeting being held in connection with the first service of every month. The Luther League Topics and the full Vesper Service of our Church are used at all these meetings. At the semi-annual election recently the officers elected were: Pres., Chas. F. Ash; vice-pres., A. W. Kley; rec. sec., Augustus Scholl; cor. sec., Miss Mina Scholl; treas., Mrs. Weeks; miss. treas., Miss Bertha Austin; organist, Miss Mary Yost.

— Mr. Jocab E. Cope of Sonderton, Pa., and president of St. Michael's Luther League of Sellerville, Pa., favorably impressed a gathering of Lutherans in a grove at Middleburg, Md., Saturday afternoon, July 15, in the way of a ringing address, touching upon aggressive Sunday school and church work, building educational institutions (living monuments whose memory never fails) impressing the audience with the importance of reading good sound literature. Rev. G. W. Enders, D.D., of York, also spoke, dwelling upon the importance of home training.

— On June 17 a Luther League was organized in St. John's Church, at Ridge Valley, with 67 members. The following officers were elected: Pres., Lyman Smith; vice-pres., Robt. Donahawer; rec. sec., Clara Cressman; fin. sec., Wm. Bealer; treas., Mrs. Kate Weikle. At the meeting on July 15 110 new members were received, making the total membership 177. This is certainly a record to be proud of, but our correspondent says the number will be 200 by the next meeting.

Reading Central

— The largest, most interesting and enthusiastic convention in the history of this Central League was held July 14 in the handsome new edifice of St. John's Church, Hamburg, Rev. H. C. Kline, pastor. A special train carried a hundred Reading leaguers, and there was a large attendance from the surrounding country. The afternoon session opened with a hymn, followed by the Scripture lesson, read by Rev. Luther D. Lazarus (Faith, Reading), after which Rev. Good (Annville) offered prayer. President James F. Rhoads (Grace, Reading) presided, and urged a large attendance at the annual rally to be held on August 25. The reports of the various committees showed unprecedented activity in Luther League work in this district. Rev. Lazarus, delegate to the State Convention at Allegheny, presented a comprehensive report of its sessions. After the singing of a hymn there was a general discussion as to the best way to assist the LUTHER LEAGUE REVIEW. It was finally recommended that each delegate present should canvass his local League for subscriptions and report the result at the next meeting. Many words of praise were heard from all sides for this excellent paper. The proposed amendments to the constitution of the State League were freely discussed, and each delegation was asked to come to the next meeting, prepared to take action on them. After a hymn had been sung there was an interesting discussion on the topic "Literature." Rev. A. M. Weber spoke for St. John's, Boyertown; Prof. H. C. Heckman for Shoemakersville; A. F. Body for St. Matthew's, Reading; Charles Rhoads for St. Mark's, Birdsboro; Rev. H. C. Kline for St. John's, Hamburg, and Miss Dorothy E. Miller, Rev. W. H. Myers and A. Raymond Bard for Grace, Reading. St. Mark's Luther League was admitted to membership. At the close of this session the delegates and visitors were handsomely entertained by the members of the local League. An audience that completely filled the spacious auditorium attended the evening session. The full vesper service was conducted by Rev. H. C. Kline and the vested choir connected with the church. The address of Rev. W. H. Myers (Grace, Reading) on the subject "What are the Practical Helps the Young People Can Lend to their Own Church?" was thoroughly practical and instructive. The officers of the

A. C. GRIMM,

43-45 EAST 19TH STREET, BETWEEN BROADWAY AND FOURTH AVENUE, NEW YORK

STAINED, . . LEADED . . AND . . MOSAIC. . . GLASS
FOR . . . . CHURCHES . . . . AND . . . DWELLINGS.

MEMORIAL WINDOWS MAY BE SEEN IN ST. LUKE'S LUTHERAN CHURCH, WASHINGTON NEAR WILLOUGHBY AVENUES, BROOKLYN, N. Y.

Central are pres., Jas. F. Rhoads (Grace, Reading); first vice-pres., Rev. R. W. Hufford, D.D. (St. Matthew's, Reading); second vice-pres., Harry C. Krouse (Trinity, Reading); rec. sec., Minnie E. Miller (Grace, Reading); cor. sec., Laura M. Schmehl (St. James's, Reading); treas., Jerome I. Lengel (Hope, Reading). The Central is in a flourishing condition, and is growing steadily in numbers, good work and influence. The societies connected with it are Trinity, Grace, St. James, St. Matthew's, Hope and Faith of Reading, Trinity and St. John's of Kutztown; St. John's, Boyertown; St. John's, Hamburg; St. Mark's of Birdsboro, Shoemakersville and Friedensburg. St. John's of Boyertown and Grace of Reading also have large junior Leagues under the control of the senior Leagues.

— The annual rally or reunion of this Central League will be held at Neversink Mountain on August 25.

Lancaster League

— The Junior Missionary Society, the Luther League and the King's Daughters of Trinity Church, Rev. C. L. Fry, pastor, recently held a joint meeting in the chapel and were addressed by Rev. J. C. Kunzmann, the superintendent of the General Council Home Mission. His subject was "Great Changes in the Past Ten Years."

— The League of Rev. P. Geo. Sieger's congregation at Lancaster is active and full of interest. They have begun the study of the Topics.

York County Central

— The fifth annual Luther League Convention of York County, Pa., will be held Thursday, August 31, in St. Mark's Church, York, Pa., Rev. P. Livingston, pastor. The League consists in its present state of organizations of 22 Y. P. S. C. E. and one Luther League of C. E. All Lutheran Young People's Societies in the county, of whatever name, are hereby urged to send delegates to the convention and to unite their efforts for the great work of our beloved Church. A splendid programme has been arranged. H. C. Bixler, secretary.

— The Junior Christian Endeavor Society of Christ Church, York, Pa., Rev. Dr. Enders, pastor, lately placed 125 book racks in the church, at a cost of about $40. Now they are waiting for the new Book of Worship, word edition, and so soon as they are published they will place two books in each rack.

Pittsburg Central

— The Leagues of Joint Synod of Ohio, located at Allegheny and Pittsburg, held a rally meeting on July 26 on the grounds of the Old Folks' Home.

OHIO

— The Miami Valley District of the Ohio State Luther League held one of its most profitable and best attended sessions in its history. There were 11 young peoples' societies present, represented by 50 delegates, and about as many visitors. The convention was held at Salems Church, Lewisburg, Ohio, on Wednesday, July 19. The first session was called to order at 11 o'clock. After the usual opening exercises and transaction of business, the first paper of the convention was read by Mr. Bussard of Germantown, Ohio, subject, "Methods of Conducting a Reading Circle." He presented the subject in an interesting manner, and all felt that the convention was well begun. After the reading of this paper the convention adjourned, to meet at 1.30. The afternoon session was opened by a discussion of Mr. Bussard's paper. Miss Hommel of Dayton then read a paper on "Foreign Mission Work," which was followed by discussion. Mrs. Estell then read a paper on "The Lutheran Conception of the Training of the Young." On account of the want of time this and the following addresses were not followed by discussion. Mr. Jesse Watson spoke on the subject, "How Can We Make Young Peoples' Societies More Beneficial?" Miss Louisa Schell read a paper on "Junior Work." The last paper on the programme for the afternoon was read by Mr. Herman Glander. It is impossible to give an account of the papers read in the space allotted and do justice to those who prepared the papers, suffice it to say that it was one of the best programmes ever rendered in the history of the district. Two addresses were given in the evening, the first by Rev. C. E. Gardner, subject, "Lutheran Church Loyalty," the second by Rev. C. G. Aue, subject, "Lutheran Co-operation." Both of these addresses had the right ring. It made one feel that he need not be ashamed of his church. Both addresses were full of Lutheranism throughout. The convention adjourned to meet some time during the holidays, the place has not yet been decided upon. The Lewisburg League deserve much credit for the excellent manner in which they entertained the delegates and visitors.

— The sixth annual convention of the Luther League of Joint Synod of Ohio (East) was held at St. Paul's German Church, Allegheny, Pa., Rev. A. R. Kuldell, pastor, on August 8-10. Among the papers discussed were "Our Young

STIEFF PIANOS
Unsurpassed for
TONE AND DURABILITY.
WAREROOMS: Baltimore, 9 North Liberty Street. Washington, 521 11th Street, N. W.

Munich Memorial Stained Glass Windows,
OF THE
Royal Bavarian Art Institute.
F. X. ZETTLER.
BENZIGER BROTHERS,
NEW YORK
36 and 38 Barclay St.
Cincinnati, O., 343 Main St.
Chicago Ill., 211-213 Madison.
Applications for Estimates and Designs will receive immediate attention.

People and the Lord's Day," "Our Young People and the Lord's Supper," "The Relation of a Young People's Society to the Congregation, in the Light of the Fourth Commandment," "Our Young People as Missionaries." At the evening service two addresses were delivered, one in English, entitled, "A Loyal Lutheran," by Rev. W. E. Schramm, and the other in German, by C. F. W. Brecht of Chicora, Pa.

— The Luther League of Rev. G. M. Schmucker's Church, Canton, Ohio, has introduced the Luther League Hymnal and Topics. The latter, says the *Standard*, we know from long use will prove quite suggestive and helpful to Bible study in the League meetings and make these more interesting.

MISCELLANY

— The Endeavor Society of our Church, at Lincoln, Neb., Rev. L. P. Ludden, pastor, has, during the last year, given $130 for local objects and $50 for benevolence. The society numbers 25 members.

— During the recent services incidental to the celebration of the tenth anniversary of Gustavus Adolphus Church, at St. Paul, Minn., Miss Helen Anderson spoke in behalf of the Young People's Society.

— The Young People's Society of our Church, at Butte, Mont., Rev. A. E. Gustafson, pastor, recently contributed $200 to the building fund of the church.

— In connection with the fifteenth annual meeting of the Icelandic Synod of America held at Hallson, N. D., beginning on June 23, a union of Luther Leagues was organized in connection with the Synod. Six out of the seven leagues organized in our congregations connected themselves with this Central Synodical League.

Church Papers and the Review

We take pleasure in announcing that we have made arrangements with the publishers of some of our Church papers whereby we can offer them, with the REVIEW, at the price of one.

The papers are well known throughout the Church and need no word at our hands. We can supply them as follows:

Our Church Paper, New Market, Va., and the LUTHER LEAGUE REVIEW, one year, ... $1.50

The Lutheran World and the LUTHER LEAGUE REVIEW, one year, . . 1.50

The Lutheran Observer and the LUTHER LEAGUE REVIEW, one year, 2.25

Address all orders to

CORNELIUS ECKHARDT, Bus. Mgr.
P. O. Box 133, WASHINGTON, D. C.

The hour of evening prayer, when we bow at God's feet, should always be a time for getting right everything that may have gone wrong with us during the day. Then all injuries should be forgiven when we pray, "Forgive as we forgive." Here all envy and jealousy should be quenched and the love of Christ should be allowed to fill our hearts.—*Selected.*

Luther League Supplies.

Luther League Topics.

These are the most complete yet issued for use at young people's devotional meetings. Contain scriptural references, illustrations, and suggestions, both biblical and historical. Lessons refer to the Gospel for each Sunday.

Issued Quarterly, Dec., Mar., June and Sept.

1 copy,	1	year,	cash	in	advance..... 10 cents
25 copies,	1	"	"	"	.....$1.50
50 "	1	"	"	"	..... 3.00
75 "	1	"	"	"	..... 4.50
100 "	1	"	"	"	..... 5.00

Luther League Reading Course.

Adopted by the Luther League of America at the Chicago Convention.

First Course.

1. Lutheran Manual, Remensnyder. 2. Schoenberg Cotta Family, Mrs. Rundel Charles. 4. Way of Salvation, Gerberding. 5. Praying and Working, Stevenson. 6. Lutheran Foreign Missions, Lose.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the Review at 50 cents each.

Second Course.

1. Life of Luther, Wackernagel. 2. Spener and Francke, Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolf.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

Third Course.

1. Conversion of India, George Smith. 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele. 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

Fourth Course.

1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss. 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Means of Grace, Cooperrider.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the Review at 50 cents each.

Luther League Hymnal.

Containing 250 Hymns; Opening and Closing Services, Psalms and Collects.

Bound in Cloth, with music, - - 60 cents.
Bound in Cloth, words only, - - 15 cents.

Luther League Rally Hymn.

In English or German.

With Music, - - - 60 Cents per Hundred.

In great demand for Conventions, Quarterly meetings or Locals or District Leagues and other gatherings. They are cheap if you use them but once.

Luther League Badge.

Every Leaguer should wear a badge. This is the official badge adopted by the Luther League of America. Designed from Luther's Coat of Arms.

PRICES.

Pin or Button,	Solid Gold	.....$1.00
" "	Rolled Plate	..... .50
" "	Gilt	..... .25
Watch Charms,	Solid Gold	..... 5.00
" "	Rolled Gold	..... 2.50

Any of the above make suitable birthday gifts. Discounts to Leagues when ordered in quantities.

Cash must invariably accompany all orders and should be addressed to the

LUTHER LEAGUE REVIEW,
P. O. Box 133,
Washington, D. C.

The Juniors' League

ADDRESS ALL COMMUNICATIONS INTENDED FOR THIS PAGE TO REV. C. ELVIN HAUPT, GRACE PLACE, LANCASTER, PA.

Stars.

As soon as a spirit of loyalty awakens in the mind of a Junior League there stirs an earnest interest in the success of the movement. Each member is asking, "What may I do to aid my League, our congregation, our Sunday school, and the grand old Lutheran Church?" May we offer here a few of the many helpful hints that might be suggested?

The development of a true, loyal, personal Christian *spirit* and *character*, by cultivating all our known talents. It may be that we can deepen our love toward Christ and let it develop into purer unselfishness.

The old sin world has received into it the Holy Comforter, and to the selfish heart has been given the spirit of great kindness and good will. The eyes of the "new man" make us to see that *others are not rivals*, but God's own children, educated differently in fact and living in many ways; yet all our friends and brothers, and all needing the same Bread of Life—Christ.

The idea of *keeping on* in our reach after the blessings and successes yet to be attained is a valuable one. This is the old "I'll try" principle that St. Paul understood well when he said, "I press toward the mark of the high calling of God in Christ Jesus our Lord." It is wonderful how much is attained by just *trying* to *think*, *trying* to *speak*, *trying* to *do!* Oh, the nobility of earnest persistence in good effort! The grand successes of the past have not been chance discoveries, but the product of long years of trying. The railways that lace our States into one great nation; the great ships that are like huge shuttles in some great loom of God, weaving together the nations; the printing press, a silent missionary of the Cross; the beautiful temples, with their organs, worship, carvings and art works, are all a few of the noble illustrations of the wonderful words "I'll try." So it was with Columbus, Palissy, Edison, Washington, Luther, Gustavus, Muhlenberg, St. Paul and the vast army of busy laborers in all directions.

"I'll try" is a starry motto! It gleams in many directions. Some of these rays run out into organization for work, helpfulness, willingness, a happy way of doing things, politeness, contentment, punctuality, steadiness, patience, honesty in all things, decent conduct toward those of the opposite sex, love of order, of worship and of peace; learning the use of the Church Book, helping to welcome strangers, bringing others to Church, to League and to school, taking great interest in the work of the League.

How many ways of usefulness and reliability are twinkling forth! May every Junior be a star in God's constellation forever!

*

A party of 120 scientists organized by the Union Pacific Railroad have just gone on a special train to Wyoming. The rocks of Wyoming are telling anew the story of Creation, and this large party of distinguished scientists, including men like Professor Osborne of New York, Professor Schuckert of the National Museum, Washington; Dr. Beecher of Yale and Dr. Holland of Carnegie Museum, will spend 40 days studying the fossil fields of Wyoming under the guidance of Prof. Wilbur C. Knight, Professor of Geology in the Wyoming University. It was a handsome thing for this pioneer railroad of the West to lend its aid to the advancement of modern scientific knowledge by assembling this party of educators and sending them to a center of geological interest.

TIFFANY GLASS & DECORATING COMPANY

FVRNISHERS & GLASS WORKERS DOMESTIC & ECCLESIASTICAL

DECORATIONS MEMORIALS

333 TO 341 FOVRTH AVENVE NEW YORK

All our windows are made of Tiffany Favrile Glass, which is made by us at our own furnaces, and cannot be duplicated or used by other makers of windows.

Specimens of our work are always to be seen at our studios, and also may be seen in St. James' Lutheran Church, 73rd Street and Madison Avenue, New York, St. Matthew's Lutheran Church, 6th Avenue and 2nd Street, Brooklyn, N. Y., and in other prominent Lutheran Churches.

— A Lutheran General is on his way to the Philippines. He is General Theodore Schwan, a nephew of Rev. Dr. H. C. Schwan, ex-president of the Missouri Synod. His transfer to the Philippines was requested by General Otis.

— Rev. J. P. Swaerd, D.D., for nine years president of the Augustana Synod, at the conclusion of the recent synod meeting bade farewell to his brethren and will soon enter the State Church in Sweden. He was presented with an album containing pictures of every minister and professor in the Synod, amounting to nearly three hundred.

LUTHER'S
Explanatory Notes on the Gospels

Compiled from his works by **REV. E. MUELLER, Pastor in Guetersloh, Germany,**
Translated by **REV. P. ANSTADT, D. D**

There has been for some time an increasing demand for Lutheran literature in the English Language, but very little has been done to publish translations of Luther's Expositions of the Bible. Luther made the best translation of the Bible into the German language and he was well qualified to give us the best commentary on the Scriptures. Other commentaries are more critical and intended more especially for the learned. "But Luther was a man *of* the people, and *for* the people, and he wrote *for* the people and for practical purposes. His expositions are mines of thought, which be ray at once the man who lived, moved and had his being in the Word of God. His suggestiveness is often remarkable, his knowledge of the Scriptures surprising."—*Dr. Pick.*

As indicated above, the German compilation of Luther's Notes on the Gospels was made by Pastor Mueller, of Guetersloh, Germany. His work has received the highest commendations from the most distinguished pastors and professors in Germany and America.

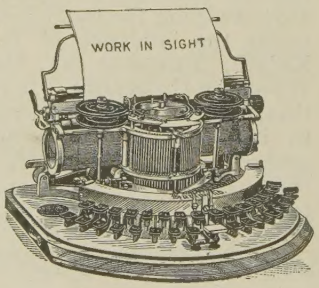
The book is a handsome volume of 424 large, double-column pages, substantially bound in cloth, gold stamped.

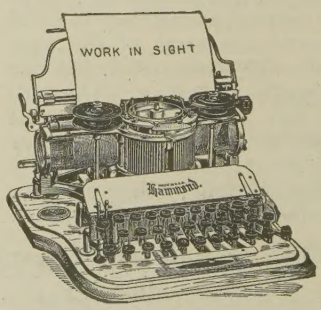
Price $1.50, postpaid, or FREE for 5 NEW subscribers to the Luther League Review at 50 cents each.

ADDRESS... **CORNELIUS ECKHARDT,**
P. O. Box 133, WASHINGTON, D. C. Business Manager.

The Hammond Typewriter WON THE HIGHEST HONORS.

Special Type for Use of Clergymen.





Send for Complete Catalogue.

THE HAMMOND TYPEWRITER CO.,

Home Offices and Factory, - - 403 & 405 East 62d St., New York, U. S. A.

Send a 5c. stamp to the HOME OFFICE and a correct map of the world will be mailed to you.

...BRANCHES...

NEW YORK, 167 Broadway.
BOSTON, 300 Washington St.
PHILADELPHIA, 33 & 35 S. 10th St.
CHICAGO, 139 Monroe St.
ST. LOUIS, 310 N. 8th St.
CLEVELAND, 43 Arcade.
PITTSBURG, 237 4th Ave.
MINNEAPOLIS, 3 N. 3d St.
KANSAS CITY, 17 W. 9th St.
LONDON. BIRMINGHAM. BELFAST. CARDIFF. LIVERPOOL.